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OF  
PHYSICK;  
From the TIME of  
GALEN,  
To the Beginning of the  
Sixteenth Century.

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Chiefly with Regard to  
PRACTICE.

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In a DISCOURSE  
Written to  
Doctor *MEAD*.

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By J. FREIND, M.D.

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PART II.

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The Second Edition, Corrected.

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L O N D O N :

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N the FIRST PART of this Treatise I have shewn, what was the state of Physick among the *Greeks*, and who were the chief writers of that nation. I must now look a little backwards, and take a view of its rise among a barbarous, though a great people, the *Arabians*; a people, who by force, and a spirit of enthusiasm, carried their arms and their learning, over the largest part of the world, and made the most considerable figure in both those respects for many centuries: notwithstanding there is scarce any thing relating to their Hi-

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story to be found in the *Greek* or the *Roman* writers. And here indeed I am entering into a most confused and disagreeable wilderness, where one may walk 'till one is tired, without being able to find the way out ; and where one is always treading again and again in the same track, without having the pleasure of any fine prospect, or any great variety of landskapes to entertain the eye. However I must endeavour to give you the most exact description I can of it ; tho' in the best light, I doubt, it will look but like the picture of a desert.

But before I proceed to any detail of their writers in Physick, it will, I think, be necessary to premise some account, how the *Greek* learning in general was first introduced among them.

I have already mentioned the taking of *Alexandria* by the *Sarracens*, and the destruction of the celebrated *Library* there : and no doubt they met with the works of the old *Greek* writers first in  
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this city, one of their earliest conquests, and the great school and repository for many ages of all learning, and especially of Physick : as is evident not only from what occurs in the *Greek* writers I have recited, but from the remarkable encomium *Ammianus Marcellinus* gives of this place in the time of the Emperor *Valens*, that it was a sufficient pretence for any one to set up for the practice of Physick, if he had had his education at *Alexandria*. History tells us, that the famous library here was destroyed ; and this was no more, than these *Arabians* us'd to do upon the like occasions : for upon their conquering *Persia*, not only the books concerning natural philosophy and the idolatrous religion of that country, were burnt by the command of the *Mahometan* Chali-ph, but the very letters peculiar to the *Persians* were destroyed. In the same manner they extinguish'd all the remains of former learning in *Africa*, when they

first took possession of it: much like the havock, which the *Goths* made in the monuments of learning, upon their being masters of *Italy*. Notwithstanding this was the usual proceeding of these Barbarians, it is still probable, that the writings of the old *Greek* Physicians might be spar'd, merely because they treated of Physick; the desire of health being as strong in the *Arabians*, as in other people: and these books affording the greatest helps towards it, and containing besides nothing, which interfer'd with the law of their great Prophet, might I say be one reason at least of their being preserved. And *Abulpharagius* seems to give some countenance to this opinion, as we shall see by some particulars he has left us in the History of *Almamon*. There will still appear a stronger authority for reasoning this way, if we suppose the manuscript treatise in the *Bodleian* library, concerning *Prophetical Medicine*, has any foundation of truth to support it,

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an account of which we may shortly expect from the learned Mr. *Gagnier*. This tract informs us, that *Mahomet* himself was very well versed in the knowledge of Physick, especially that part which is founded upon experience, and goes under the name of *Empirical*, which had always been practiced among the *Indians* and *Arabians* ; and that he collected a book of *Aphorisms* containing the chief precepts of this art. And if such a tradition prevailed, that the Prophet himself had so high an esteem of Physick, no doubt his disciples and successors followed him in this as well as in his other opinions.

Add to this, that in the destruction, great as it was, of the *Alexandrian* Library, there can be no dispute, but that many manuscripts were preserv'd by *Joh. Grammaticus*, and other learned men, who were there resident at that time ; and so were transcribed and dispersed into more private Hands, as it happened

at the sack of *Constantinople* ; at which time the *Greeks*, tho' late, communicated their knowledge and their language to the *Western* parts of *Europe*. Their books were immediately translated into *Latin*, and in a great measure made up the learning of the fifteenth century. Yet notwithstanding all the devastation which the *Turks* made at the taking this City, *Busbequius*, above a hundred years after, collected a great number of very valuable manuscripts, especially in *Physick*, which he purchased chiefly there, and mark'd with his own hand, as *Lambecius* observes, and which are now the ornament of the Imperial Library at *Vienna*.

But to whatever cause it might be owing, the *Greek* learning in some measure, especially the *Greek Physick*, was still preserv'd : all *Ægypt* still observed the *Æra* of *Alexander* ; and it was not till *A. C.* 718, that the *Christian* scribes were commanded to use the *Arabian* computations



putations both in their years and in their arithmetick, in the reign of *Alwalid*. The schools of *Physick* were kept up at *Alexandria* for some time, tho' Mr. *Re-naudaut* will not allow it: for *Abulpharagius* gives us an account of *Theodunus* and *Theodocus*, eminent Physicians and Professors, about the close of the *seventh* century, who by all circumstances, as far as we can judge, were *Alexandrians*: the disciples of the last we find reach'd as far as 754, when the house of *Abbas* was advanced to the Empire. *Abi Osbaia*, who has writ the lives of several Physicians, not yet printed, is more particular: and in speaking of *Elkenani*, tells us, that he was a *Christian*, and was appointed publick Professor of *Physick* in that city: that afterwards by the persuasion of the Chaliph *Abd'il Aziz* he turned *Mahometan*: and then in the year 721 these publick schools were removed to *Antioch* and *Harran*, and from thence the study of *Physick* was propagated



into other parts of the *Sarracen* Empire. However the history of those times informs us, that this science was cultivated even later at *Alexandria* ; infomuch that about 800, the *Patriarch* of that place, became so famous for his skill in Medicine<sup>a</sup>, that he was sent for by the Chalhph *Rashid*, the fifth of the line of *Abbas*, to cure one of his favourite Mistresses.

There is no doubt but the first versions of the *Greek* authors were in the *Syriack* tongue ; for the *Syrians* were better scholars and generally *Christians*. Accordingly we find that *Aaron*<sup>b</sup>, the Prefbyter, an *Alexandrian*, who liv'd in the time of *Mahomet*, about 622, wrote thirty books, collected chiefly from the *Greek*, which he called the *Pandects* of Physick, in that language. By the help of these *Syriack* Versions, the *Arabians* came by degrees to be acquainted with

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<sup>a</sup> Elmacen. *Sarracen. Histor.* p. 123.  
pharag. 99.

<sup>b</sup> Abul-

the writings of the *Greeks*. The first translator<sup>c</sup> upon record, who attempted any thing in their tongue, was *Masfer-jarwaih* the Physician, a *Syrian* and a *Jew*, who about 683 made an *Arabick* interpretation of these *Pandeets*. And indeed most of the succeeding interpreters follow'd his example, and translated from the *Syriack*, and not from the *Greek*. Some time after, *Almanzor*, the second Chaliph of the house of *Abbas*, was a great encourager of learning, particularly of *Astronomy*, and in the year 767 built the city of *Bagdad*<sup>d</sup>; a situation he pitched upon at the persuasion of the *Astrologers*<sup>e</sup>, which was indeed so beautiful, that it was immediately made the residence of the *Chaliphs*. *Almanzor* being very ill, sent for *George Bactishua*<sup>f</sup>, an *Indian* Physician, and a *Christian*, very eminent besides for his skill in the *Persian* and *Arabian* tongue,

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<sup>c</sup> Id. 127.

<sup>d</sup> Id. 141.

<sup>e</sup> Elmacen. 124.

<sup>f</sup> Abulph. 143.



who at his desire translated several books of Physick. He was bred and liv'd at *Fondisabur* or *Nisabur*, the capital of *Chorasan*, built about *A. C.* 272, by *Sapores* King of the *Persians*, for the sake of his Queen, the daughter of the *Roman* Emperor *Aurelian*<sup>f</sup>: in which city, not improbably, the Art of Physick flourished from that time to this we are speaking of; for *Aurelian* in a compliment to his daughter, sent thither several *Greek* Physicians, who revived and propagated the *Hippocratical* medicine in the *East*. And hence it is perhaps, that most of the celebrated Professors in Physick among the *Arabians*, as *Rhazes*, *Haly Abbas*, and *Avicenna*, were educated in these more *Eastern* Parts of *Asia*. *George* was treated with great civility and kindness by *Almanzor*, and when upon the account of his ill health he was desirous of his returning to his na-

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<sup>f</sup> Abulphar. 82.



tive country, he was sent home with great honours, and a reward of *ten thousand Aurei*. This Art seem'd then to be taught, as it was in the time of *Hippocrates*, in particular Families; for this *George* had a Son bred up to the same profession: and soon after there were three or four generations of the *Bachtishua's*, all famous for their experience in Physick; some of which translated many Treatises in that way into *Syriack* and *Arabick*.

In the reign of *Almanzor's* Successor, *Almodhi*, *Theophilus* of *Edeffa*, a *Maronite* and a famous *Astronomer*, is said to have translated the *Iliad* of *Homer* into *Syriack* very elegantly.

*Rashid*, who began his Reign in 792, beautified *Bagdad*, by erecting several *Mosques*, and setting up publick schools there: and it was a custom, which prevailed ever after among the *Mahome-*

*tans*, that wherever they built a Mosque, they founded an Hospital and a College at the same time: as we find they did upon their establishment in *Spain*, at *Granada*, and *Corduba*. In this new-erected City of *Bagdad*, where the *Syriack* was the native tongue, *Mesue* a *Syrian*, was an eminent Professor, and soon had a great number of Disciples; and accordingly was employ'd by that *Chaliph* and his Successors, for above *forty* years, in explaining and interpreting the old Physicians. However, we may guess at the state of Physick in this time, by a story we find in *Elmaceni*<sup>b</sup>; that when the Chaliph *Rashid* was seiz'd with an *apoplectick* Fit *A. H.* 180, and the Physicians were called together to consult what to do, the son of *Bachtishua* (probably of *George* just now mentioned) an ingenious young Physician, proposed *bleeding*. *Mahomed Ala-*

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<sup>b</sup> Hist. Sarrac. p. 122.

*min*, *Rashid*'s eldest son, protested against it; but *Almamon* the youngest, interposing and saying, since the Physicians give him over, and unanimously are of opinion that he will die, what hurt can there be in *bleeding*? perhaps he may recover by it; and without it he must certainly perish. He was accordingly let blood, and immediately recover'd, and from that time had a greater fondness for *Almamon*, and constituted *Bachtishua* his Physician with the annual salary of a hundred thousand Drachms. We see how raw these Physicians were in the *Greek* learning, and how the vulgar notion run against *bleeding*: but as the judgment of this Physician was perfectly right upon this sudden occasion, it may afford us a proper reflexion, and put us in mind, how much upon the watch, we ought to be in some cases of extremity, not to neglect the only remedy, which possibly can be of any use, and without which



which all other applications must be in vain.

By the way we may learn from hence, that the doctrine of *Predestination*, which so much prevails among the modern *Turks*, did not make any deep impression upon the minds of this people in these early times : the sequel of this history will let us see, that they were far from thinking the term of life fixed, and that as they never neglected to make use of all human means to prevent or cure diseases, so accordingly they gave as great encouragement to the Professors of this Art, as ever any nation did.

The next Chaliph but one to *Rasid* was his son *Almamon*, who liv'd to A. C. 840, and did more than all his predecessors towards reviving and propagating all sorts of learning. *Abulpharagius*<sup>i</sup> gives a particular account of it

thus : the *Arabians* in the beginning of *Mahometanism*, scarce applied themselves to any study besides that of cultivating their own language, and understanding their own law, except *Physick*, which, tho' known to a few, was approved of by the generality, because it was of universal advantage to mankind : (but this was all *Empirical*, 'till they came to be acquainted with the *Greek* authors.) This was the state in regard to learning under the *Omniades*, who had reigned for about 91 years : but when God had raised the race of *Abbas* to the throne, in 754, they were rouzed a little from their sloth, and awaken'd out of that stupid way they had long indulged themselves in. The first who shew'd any regard to the Sciences was *Almanzor*, (as we observed before) who not only had great knowledge in the law, but applied himself to the study of natural Philosophy, and particularly Astronomy. But the seventh Chaliph  
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of that line, *Almamon*, perfected what his progenitor *Almanzor* had begun, and endeavouring to procure the works of the learned from their proper places, he interceded and prevailed with the *Græcian* Emperors to send him all the books in Philosophy which they had; and getting the best interpreters he could, he ordered all those books to be translated, and gave all the encouragement he could for others to read, and to study them; insomuch, that he would often be delighted with hearing the lectures and disputations himself: so zealous was he to improve natural knowledge, and the powers of the rational faculty, and would not content himself with the study of mechanical arts, as the *Chinese* and *Turks* did. He ordered instruments to be made in order to take observations of the Stars; which the Astronomers did in the Province of *Bagdad*, and in Mount *Casius* near *Damascus*. Several of these Astronomers

wrote



wrote upon these subjects, particularly *Alfraganus*, the author of an introduction to Astronomy, which comprehended all the rules laid down by *Ptolemy*, in very good language, and with a very clear explanation. So little did the *Mahometan* religion encourage ignorance, or forbid the use of letters at that time, as it does now.

Notwithstanding this progress in learning, which we see was taken intirely from the *Greeks*, it does not appear, that the *Greek* language was well understood 'till *Honain*'s time, in the reign of *Almanon* about 840. *Honain* was a Christian, born at *Hira*; and being rudely treated by *Mesue*, left *Bagdad* and retired into the *Græcian* territories, where he staid two years, 'till he was an intire master of the *Greek* language, and had made a great collection of all the philosophical Books he could meet with: then he return'd to *Bagdad*, and after a little stay there he went into *Persia*, where at *Basora* he learnt the

*Arabick* tongue to a great perfection : after which he came and settled at *Bagdad*, in high reputation, being well skill'd in both languages, and chiefly employ'd himself in translating the writings of the *Greeks*, and among the rest the seven books of *Paulus*. He was besides well skill'd in the *Syriack*, and made many Translations, particularly of physical Books, in that language. He was by Eminence upon this account, call'd, the *Interpreter* : and was reckon'd to excel as much in this way, as the famous *Sergius*, so greatly commended by *Agathias*, in the time of *Justinian*. *Abi-Osbaia* tells a story, that *Almamoon* saw in a dream an old man, who call'd himself *Aristotle* ; upon waking, he ask'd, who *Aristotle* was ; they told him, he was one of the most celebrated Philosophers among the *Greeks* ; upon which he desir'd *Honain* to translate his Works into *Arabick* ; and us'd to give him as much gold for every piece he translated, as the book weigh'd. By the account of  
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this author, *Honain* liv'd to a hundred years ; for he was born *A. H.* 164 and dy'd in 264. The same writer has a particular chapter, wherein he treats only of translators : he sets down the names of *forty-six*, who translated the *Greek* Physicians into *Arabick*, but prefers *Honain* to all the rest, whose translations indeed continued in vogue ever after. His son *Isaac* and his nephew *Hobaiſh* applied themselves to the same studies, and 'tis to his family we chiefly owe the *Arabick* versions of *Hippocrates*, *Aristotle*, *Euclid*, *Ptolemy*, and *Galen*.

But how ill these and all the rest of the *Arabick* translations were performed, and of how little use they are either to explain or restore the *Greek* text, the very learned *Mr. Renaudant* fully informs us in the *two* Epistles, which <sup>k</sup> *Fabricius* has publish'd : and I believe one may venture to affirm, that the *Arabian* lear-

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<sup>k</sup> Bibliothec. Græc. 2. 24. 6. 6.



ning, however magnified, by their own nation and by some *European* moderns, was intirely deriv'd and borrow'd from the *Greeks*: and this race of men was so far from making great improvements in any science, that whatever they translated or imitated was rather made worse.

But because this is a subject, which has occasion'd great contests among the learned, it may not be amiss to take a short view, how far this nation carried their enquiries either in Astronomy, Mathematicks, natural Philosophy, or Physick. As to *Astrology* indeed, we must allow them in justice as much skill as our moderns can boast of, all of them being equally ignorant of futurity: this art, or rather imposture, was always, and is still, much in vogue all over *Asia*, and especially practiced among the *Arabians*; who pretended to a great insight into the secret influences of the Stars, the conjunction and opposition of the Planets, tho' they knew little either of their causes,

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ses, or effects. And this humour so far prevail'd, that we read of *Astrologers* being sometimes join'd with Physicians in consulting about the cure of a disease. But to come to their Astronomy, it is true *Ptolemy's Almagest* was translated, tho' few or no new observations were added by them; whose boasted knowledge seems to resemble that of the ancient *Chaldeans*, very famous indeed in the oriental Histories for their exact observations of Eclipses, and the course of the Planets; but yet it does not appear that they made any such progress in that Science, as the *Greek Astronomers* did after. *Hipparchus*, 130 years before *Christ*, calculated the Eclipses of the sun and moon for 600 years: upon whose observations *Ptolemy* founded his great construction. *Hipparchus* observ'd 1022 stars, and assign'd to each of them their proper longitude and latitude. *Ptolemy's* catalogue contains 1026; the *Arabians*, as we have seen, translated his



works ; and if they had carried their observations of this kind to any height, in proportion to the great encouragement the *Chaliphs* gave, and the great expences they were at, they must have made some new advances in this science in regard either to their number or position. But we don't find that any thing like it appears in their language. Only the tables of the famous Chaliph *Vlugh Begh* are preserv'd, which exhibit a list of 1017 fix'd stars : but how far short does this come of our modern observations, especially those of the late Mr. *Flamsteed*, where we find he reckons up near 3000. Great things have been said of the annals of the *Chaldeans* and *Assyrians* : but how little of their antiquities is preserv'd ? their celebrated *Æra* of *Nabonassar*, is of a later date than the *Olympiads*, and even than the building of *Rome*, and much lower than the foundation of *Carthage*, which indeed is an *Epoche* more ancient than any of them,



If we trace these *Arabians* in their *Mathematical* studies, we shall find they made so little improvement in what they received from the *Greeks*, that their versions are so many alterations or rather adulterations of the text they translated. *Euclid* was printed in *Arabick* at *Rome* by the order of *Pope Sixtus* the Fifth ; in this edition, the very method and order, which is so distinguishing a character of this author, are wholly inverted, and the propositions misplaced. The sphere of *Theodosius* is likewise printed in that language ; but *J. Pena* in his preface to it observes, that whoever compares the *Arabick* version with the original, will find a wide difference between the text, and the translation : where the author has given but *six* definitions, the *Arabick* multiplies them into *fourteen* ; and the whole work consisting of *sixty* propositions, are there enlarg'd to *eighty*. The *Planisphere* of *Ptolemy* has far'd no better : and from these few instances we

may easily perceive, what credit is to be given to the *Arabians*, in relation to the exactness of their other translations, which are *generally* not only loose and luxuriant, but far from being faithful. I say *generally*, because I must except the version of *Apollonius*, made by *Thabe Ben Corah* about 900, and revis'd by *Nasireddin*, about 1280; and which our great Countryman, Dr. *Halley*, says, was so useful to him in his excellent edition of that author. But how much they perverted or interpolated the *Greek* originals, instead of rendering the precise sense, sufficiently appears by the many tracts of *Galen*, (at least they are ascrib'd to him) which are pretended to be translated from the *Arabick*, and which are not extant in the *Greek*. This liberty which they took in translating, extended to all sorts of authors, which came under their hands; and they altered, added, or suppressed at discretion. Their constant practice was  
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the same even in *Latin* writers: we have the testimony of *J. Leo* in this particular, who blames the *Arabians*, for receding from the *Roman* historians, when they pretend to translate them, and do not observe the order and series of facts, as they are laid down in the original, but only give the heads of them, by way of an abridgement, and adapt every thing relating to the *Chronological* part either to the *Persian Annals*, or the *Æra* of the *Hegira*.

*Natural Philosophy* has equally suffer'd by their versions; but no part of it so much, as *Botany*: for tho' they are reputed to have done more justice to *Dioscorides*, than to any other writer whatever, yet they have made so many mistakes in interpreting his meaning, that many times one wou'd not think it was the same author, who wrote in *Greek*. Not only the names of *Plants* are confounded with others, which are very different in the *Arabick*; but there are  
seve-

several, which are not at this day understood by the *Arabians* themselves. *Surianus*, the translator of *Rhazes*, very much complains of this confusion, occasion'd, as he thinks, by mistaking the *Persian*, or *Arabick* letters. ' Among such mistakes he reckons particularly the word *Talback*, which in *Persian* signifies *Dates* ; whereas that diligent and curious inquirer, *Kempfer*, in his book called *Amœnitates Exoticæ*, giving a large description of this fruit and all the different denominations of it, takes no notice of the term mention'd by *Surianus* ; and I believe if any traveller well skill'd in the oriental languages would compare the *Herbals* of *Rhazes*, *Haly Abbas*, or *Avicenna*, he would soon discern the difference of Denominations, not only among the old *Aarabians*, but likewise among the modern : for the very names of such simples, as they are set down

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in *Arabick*, are disus'd, and unknown to the present natives of *Arabia* and *Persia*: tho' it is hard to conceive how, in such a living language, and which may vie with many dead ones, the common appellations of Plants could be lost. And this may appear the more surprising, since among our selves several *hundred* names of simples have been preserv'd in the *English* tongue, and are the same with those used by our *Saxon* ancestors above a *thousand* years ago.

As to other branches of *natural Philosophy*, they took every thing as they found it from the *Greeks*: and even *Averrhoes*, the celebrated *Commentator*, and so renown'd among his own countrymen for his profound Science, who has written so many huge volumes upon *Aristotle*, has added nothing to the doctrine of that great philosopher, but has only, as an interpreter, explained one place of his works by another: nay, he was so strict an adherent to all his

his notions, that with him he believ'd the world to be *eternal*. Even the Physicians, we may observe, in all the *Theory* of diseases, embrac'd the maxims and opinions of *Hippocrates* and *Galen*, and propagated the same to posterity, not indeed always in their true genuine simplicity, but often very much adulterated with their idle fictions, and intermixed with some subtil and unnecessary speculations of their own. However, the fundamentals of their Physiology in this point are exactly the same: and therefore the pains *Barchuysen* has taken to represent the several Hypotheses of the *Arabian* Physicians might well have been spar'd, since they neither differ in their notions among themselves, nor indeed from their masters, the *Greeks*.

To come now to the *Practical* Part of *Physick*, tho' that Art seems to have taken up its residence among them in the declension of the *Greek* empire, and in the midnight of the Church, when  
all



all learning was in a manner extinct; there was not any real improvement of it answerable to the pompous appearances they made. For tho' when they had made themselves masters of the *Greek* treasures, we see by the History of those Times, they took great pains in the teaching and writing of Physick, and erecting publick schools for that purpose throughout their Dominions; and were so covetous of learning, that to do them justice, they made no scruple of stealing all they could: yet we shall find their chief care was to translate or copy after the *Greek* Physicians; and indeed they did this so punctually, that considering what vast voluminous works they wrote, they seem to have added little in any proportion, which is material, to what they found in those authors. One thing very observable, and very much to be lamented is, that there is scarce any thing of these antient writers remaining in the *Arabick* translations (I

speak

speak of the *old* one's) but what is  
 now extant in the *Greek* copies : except  
 the last *five* books of *Galen de Admini-*  
*nistr. Anatom.* From which one may  
 infer, that either the *Arabians* destroy'd  
 all which they did not translate, or  
 what is more reasonable to imagine,  
 that what is now wanting, was lost  
 before their time ; at least destroy'd in  
 the fury of their first incursions : for,  
 as has been observ'd, it was near one  
 hundred and fifty years before they turn-  
 ed their thoughts even to this sort of  
 learning.

This short narrative of the introduc-  
 tion of learning among the *Arabians*,  
 is no more, than what was necessary to  
 give us some general insight into the  
 state of Physick in those days. And  
 tho' from what I have before remark'd,  
 that the Physical Writers of this nation  
 were *chiefly* copiers of the *Greeks*, it may  
 seem to some an unnecessary inquiry,  
 yet the design I propos'd, in putting to-  
 gether



gether a connected History of Physick from the time of *Galen*, would be very dis-jointed and imperfect, unless an account of them likewise were given in its proper place. And the reader perhaps may with more reason expect such an account, because hitherto nothing of that kind has been attempted with the least appearance of exactness. Besides, notwithstanding I confess that they ought to be rank'd under this character, as copiers chiefly of the *Greeks*, may not some particulars relating to medicine be found in them, which do not occur in the *Greek* Physicians? I believe, upon a comparison, this will appear to be true in fact: and you will see that something may be glean'd out of this sett of writers, in the same manner as I observ'd before, in speaking of *Oribasius*, *Ætius*, and *Paulus*, who, tho' own'd to be mostly collectors, do however, supply us with some new things not to be met with any where else, and upon that account,

account, without dispute, are worth being read and consulted. It will be allowed, I presume, that any book in our faculty, which affords good observations in Practice, which gives a description of any new distemper, or some remarkable case or a new method of cure in an old one, deserves to be look'd into by those, who wou'd make the proper advantage of other mens experience. Nay, I shou'd not think that I advanc'd a paradox, if I said, that a very indifferent performance in Physick may now and then at least be worth the cursory perusal of a Physician; both as it employs his thoughts in his own way, and as it must in the course of reading give him constant hints, how far and in what manner this or that particular relating to Theory or Medicine may be improv'd; and even sometimes might start an occasion of striking out something new of his own. But to speak the truth of our *Arabians*, their character



ster has met with great revolutions in different ages; for many centuries they kept possession of the schools of Physick, and were magnified beyond all measure and above their deserts, not only in *Asia*, but in *Europe*, while the *Greek* learning lay buried: upon producing the *Greek* originals of our fathers in this Profession, after the taking of *Constantinople*, a new turn soon followed, and these *Arabians* were as unreasonably decry'd. And since that time the fashion has been amongst a great many, to condemn and explode them in the gross, without examining their writings, or comparing them with the *Greek* authors: *Gui Patin* for example throughout his epistles, in his blunt and frank manner, is so outrageous against them, that he won't allow the least merit in any of them. But I think he and the rest, who are pleas'd to pronounce so peremptorily in this point, ought at least to have read them with more at-

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tention,

tention, before they took upon themselves the privilege of giving so decisive a sentence. I shall therefore pursue the method I have already observ'd; and treat of them with that impartiality, as neither to conceal what they have borrowed, nor to defraud them of their due praise, in what they have produced of their own.

To descend then to particulars, I shall lay before you as short a view as I can, of their most considerable authors in this profession; those I mean which have been known to the *Europeans*, for it would be an endless labour to speak of the rest. It has been indeed the opinion of some very learned men, that we might expect a great deal of light, upon this subject, from *Abi-Osbaia*, who in a rambling enthusiastical manner, peculiar to that people, has writ the lives of above *three hundred* Physicians, *Arabians, Syrians, Persians, Ægyptians*, and of many other Countries, subject  
to



to the *Mahometan* government. In hopes this work might have answer'd such an expectation, and have been useful to the publick, you, SIR, very generously, in your usual manner, at your own expence, procur'd a copy of the *Arabick* Original, and a translation of several of these lives. But upon a perusal of this piece, you do agree with me, that, as it is stuff'd with a strange rhapsody of trifling stories, it helps us very little in the real *History of Physick*, and only serves to let us see, what extravagant honours and pensions the Physicians had then from the *Chaliphs*: which indeed were so extravagant, as almost to exceed all belief. And it is something extraordinary, that, among so many whose lives he has describ'd, there should be scarce any Physician, whose Writings we have met with, besides *Mesue*, *Rhazes*, and *Avicenna*.

The oldest, as well as the fullest and best Account we have of the ancient *Arabian* Physick, and the Writers of that nation, is left us by *Haly Abbas*; a man esteem'd at that time very learned, and therefore he had the title of *Magus*. He about 980, wrote his *Almaleci* or the *Royal Work*, which he design'd for a compleat System of Physick, and dedicated in very hyperbolical language, as was the fashion of the *Eastern Nations*, to the Chaliph *Ada-d'odaula*. *Stephen* of *Antioch* in 1127 translated *Haly Abbas* into *Latin*, in which dress we now have him. This work is ascrib'd by others, with the title of *Pantechni*, or *Complementum Medicinæ*, to *Isaac Israelita*; and it is certain, that there are many passages in *Haly Abbas* exactly the same with what are quoted in *Rhazes* under the name of *Isaac*: and no doubt this *Haly* might borrow from *Isaac*, as well as he did, as we shall see, from *Rhazes*.

How-



However, *Haly Abbas* in giving the reasons, why he set upon writing this book, which he intended for a body of Physick, assigns this for the chief, that there had appear'd no author yet, but who had treated this subject imperfectly. He specifies, where *Hippocrates*, *Galen*, *Oribasius*, and *Paulus* had fail'd. *Ætius* he does not mention. Then he comes to the *moderns*, of whom *Aaron* is the first: so he calls him, I suppose, because he wrote in *Syriack*; for as to his age we know he was contemporary with *Paulus*, about 622. He is too short, he says, in his account of Naturals and Non-Naturals, has little or nothing concerning the preservation of Health, or Surgery; besides, he is in every thing imperfect and obscure, if we compare him with *John*, I suppose he means *Serapion*.

*Mesue* follow'd *Aaron*, (tho' at the distance of at least two hundred years, for he dy'd in 846, or according to *Abi*

*Osbaia*, in 865). He is, in the opinion of *Haly*, guilty of the same faults: is very immethodical, as to the order he observes; treats of the composition of medicines in the *ninth* book, then he talks of the Naturals, and in this manner constantly ranks every thing in its wrong place. Thus far *Haly*. From this account you may observe, that the original practical works of *Mesue* are lost; for what we have now under his name, does not at all answer this character: besides, you will find, that in these pieces ascrib'd to *Mesue*, *Rhazes* is quoted, who liv'd long after him. *Abi Osbaia* reckons up *thirty* seven books, which this author wrote; among them is one of *purging* medicines, and another of *decoctions*: so that these treatises perhaps may be genuine, and the rest might have been added by another hand.

This *Mesue* was of *Nisabur*, the son of an Apothecary, and bred under *Gabriel* the son of *Bachtishua*, and by him



prefer'd to the inspection of the Hospital: he was a Christian of the *Nestorian* Sect, and had the reputation of being the best Scholar and Physician of his age, and was in great favour with the several *Chaliphs*, which succeeded in his time. Particularly he was employ'd by *Rashid* to collect and translate the *Greek* books, which cou'd be found at *Ancyra*, and other cities in that part of *Asia*.

*Haly* goes on, and tells us, that *John*, the Son of *Serapion*, writes only of the cure of distempers, as far as it is to be effected with diet, and Medicines: has nothing concerning the preservation of health, or surgery; and omits several species of distempers, as the *Cancer of the Eye*, the *Chalazium*, *Hordeolum*, growing together of the *Eyelids*, and falling off of the *Eyebrows*, *Warts*, *Fungus*, *Elephantiasis*, *Aneurysm*, *Varix*, disorders of the *Breast* and *Virga*. He reckons up a great many other particulars, where the method of *Serapion* is wrong and defective: as

where he ranks a *Gonorrhæa*, and a *fætid* running of the mouth and nose, among *cutaneous* or superficial affections. Particularly he finds fault with him for not explaining well the cure of the *Small Pox*, and inserting the mention of it among *Abscesses*. And yet if we consult this very author, *Haly*, he commits the same fault himself. However, what he says of *Serapion*, we find to be true, and is a proof, that the *Practical* works, which go under that author's name, are genuine, and which may be reckon'd the first book of Physick, writ in *Arabick*. For *Mesue*, in all probability, wrote in his native tongue, the *Syriack*. I call it his native tongue; for both by *Abulpharagius* and *Abi Osbaia*, not only he, but the *Bachtishua*'s, tho' born at *Nisabur*, are reckon'd *Syrians*; upon this account, I suppose, because they us'd the *Syrian* dialect, which prevail'd long before and after in those parts of the *East*: for as to the Province, where *Nisabur* is situated,



ted, you know it is very remote from *Syria*. And this may be the reason too, why the *Syrian* tongue is frequently called the *Persian*, by authors, who write of these times. But as another proof that this work of *Serapion* is genuine, we find him often quoted by *Rhazes*, in the *Continent*, word for word, as we have him now printed: for instance, we may compare what he says of that species of a *Soda* or Head-ach<sup>m</sup>, which he calls *Ovum* or *Galea* (describ'd indeed chiefly from *Galen*) with the abstract of *Rhazes*<sup>n</sup>. I speak of the *Practical* treatises of *Serapion*; for as to the books both concerning *simples*, and *compound Medicines* (called *Antidotes*) it is plain, they are compos'd by another and much more modern hand: as any one who considers the authors there quoted, may easily discern. *Serapion* is here by *Haly* placed after *Mesue*, which I suppose was

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<sup>m</sup> I. 14.

<sup>n</sup> I. 21.

according to the order of time, in which each of them liv'd : so that it hence appears, how widely mistaken they are, who tell us, that *Serapion* flourished in the reign of *Leo Isaurus* about 730, at least a 100 years before his true time : for by this account, his age must have fallen in between *Mesue* and *Rhazes*, i. e. towards the close of the *ninth* Century. Indeed if we consult *Serapion* himself, we shall find that he was not an author of a more early date ; for he refers to some medicines made use of by *Gabriel*, *Honain*, and *Mesue*, and mentions a Dentrifice call'd by the name of *Almamon*<sup>a</sup> ; and the history given already of these persons informs us, that they liv'd not long before this period of time. One thing remarkable in *Serapion* is, that he transcribes often out of *Alexander Trallian*, an author which few of the other *Arabians* seem

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<sup>a</sup> Tract 2. cap. 16.



to be much acquainted with : particularly what he says of *Hellebore*, and the *Armenian Stone* in the cure of melancholy, is word for word taken from this writer, tho' he does not mention him, and retains the very expressions used there ; *the Physicians of our times choose rather to give the latter.*

The next and last author *Haly* mentions is, *Rhazes* : who he says compil'd his *Continent*, which takes in every thing relating to Physick, down from the time of *Hippocrates* to that of *Isaac* ; but is writ in so crabbed and concise a manner, that it explains nothing as it shou'd do. He omits the Naturals, and Complexions. Tho' *Haly* allows his excellencies, yet he blames his method. He fancies two reasons for *Rhazes* writing this book as he did : either that he design'd it for a common place, which he might recur to in case of old age or forgetfulness ; or if any accident happen'd

to

to his other books, this alone would be sufficient. Therefore, he says, he had no regard to the composition, or elegance of the work; so that if ever he did intend to put it into another dress, it is however now left very imperfect and embarrass'd; and for this reason most Physicians were deterr'd from transcribing it; so that in his time, he says, it was very scarce. Yet this book, according to him, contains every thing material in Physick, tho' it were to be wish'd it were put into a better method and light, for the benefit of the world: and this seems to be the chief design of *Haly Abbas* in compiling his great work, a work very near as large as the *Continent*.

This is the character *Haly Abbas* gives of the *Continent* of *Rhazes*; and I must own, it is no unjust one. And yet this author is extoll'd to a most immoderate degree by the *Arabick* Historians, and represented as one deeply skill'd in all  
 sorts



sorts of Sciences, in Philosophy, Astro-  
 nomy, and Musick, as well as Phy-  
 sick. He was born at *Rei*, a City of  
 the *Persian Irack*, or rather perhaps in  
 the Province of *Chorasan*, and had the  
 super-intendency of the Hospital there.  
 After he was *thirty* years old, he re-  
 mov'd to *Bagdad*, but did not apply  
 himself to the study of Physick, 'till  
 late. However as he liv'd long, he  
 was a great while conversant in Prac-  
 tice, from whence he had the name of  
*Experimentator*; and after having arriv'd  
 to the age of *eighty*, and lost his sight,  
 he dy'd in 932. The Historians tell  
 us, that he was a man of indefatigable  
 application, and was continually read-  
 ing and writing, and was reckon'd by  
 them the *Galen* of the *Arabians*. He was  
 chosen out of a *hundred* very eminent  
 Physicians, who then resided at *Bag-  
 dad*, to take care of the famous Ho-  
 spital of that City. He travelled much  
 in the pursuit of knowledge, and made  
 fre-

frequent journeys into *Persia*, his native country; and took care, as a Physician, of several Princes, particularly of *Almanzor*, Lord of *Chorasan*, with whom he frequently corresponded, and to whom he dedicated several of his Writings. He convers'd much with *Botanists*, *Oculists*, and *Surgeons*, and had the reputation of being a profound *Alchymist*. *Abi-Osbaia* reckons up 226 treatises, which *Rhazes* wrote, among the rest the *Ten* books address'd to *Almanzor*: these are without dispute genuine, and therefore it is the more surprizing, that no notice should be taken of them by *Haly Abbas*; especially since they must have born a considerable character in that age. This work *Rhazes* design'd for a complete body, or rather compendium of Physick; where, what had been said confusedly in the *Continent* is much better methodized, under proper heads, and reduced into a regular system. And as this is the next book in order  
of



of time to that writ by *Serapion*, and the great magazine of all the *Arabian* Physick, give me leave to speak of it a little more distinctly. This piece indeed is very good in its kind; and the *ninth* book particularly concerning the cure of diseases, was in that vogue for some *hundred* years, that it was publickly read in the schools, and commented upon by the most learned professors. And yet if we examine it more carefully, we shall see upon what slender grounds they admir'd this *Arabian* so extravagantly, and much more, how little reason they had to prefer him to the *Greeks*. To set this matter in a clearer view, this short table will shew you, how he constantly treads in the steps of the antients, and draws his chief supplies out of their stores.



R H A Z I S.

- Lib. 1. de *Anatome* ——— { Ex *Hippocrates* & *Galen* passim. *Oribasii* Collect. 24, 25.
2. De Significationibus temperaturarum. ——— { *Hippocr.* de Humoribus, *Galen.* de Temperamentis, *Oribas.* Coll. 5. *Ætii*, 4. *Pauli*, 1.
3. De Alimentis, & simplicibus ——— { *Hippocrat.* de Diæta, *Galen.* de Alimentis, & Facult. Simpl. *Ætii*, 1, 2, 3. Syn. *Oribasii*, 2, 4. Collect. 1, 2, 3, 4, 5. 11, 12, 13. 15. *Paulii*, 1.
4. De Sanitatis tuendæ ratione ——— { *Galen.* & *Pauli*, 1. de tuenda Sanitate, *Ætii*, 3.
5. De Morbis Cutis, & de Cosmeticis. ——— {
6. De Victu Peregrinantium. ——— { *Galen.* de compositione medicamentorum secundum loca, & cæteris *Græcis*.
7. De Chirurgia. ——— { *Hippocrat.* passim. *Pauli*, 6. Syn. *Oribasii*, 7. *Ætii*, 14, 15. & passim.
8. De Venenis. ——— *Pauli*, 5.
9. De curatione omnium partium. ——— { *Hippocrat.* de Morbis. *Galen.* de locis affect. method. medend. & secundum locos. *Ætii*, 6, 7, 8, 9, 10, 11, 12. Syn. *Oribasii*, 8, 9. *Pauli*, 3, 4.
10. De Febris. ——— { *Hippocrat.* & *Galen.* de crisi- bus. *Galen.* de Februm differentiis. 7. posterior. de method. medend. lib. 1. ad *Glaucanem*. *Oribasii*, Syn. 6. *Ætii*, 5. *Pauli*, 2.



This little sketch lets us see, how in every branch of Physick, in *Anatomy*, the *Ætiology* and *Pathology* of distempers, as well as in the method of curing them, this celebrated *Arabian* copies from the *Greeks*. And I don't speak this with any derogation to this author; for what other Writers could he follow, if he had a mind to compile any rational System of Physick, either for his own use, or for that of the publick? Whoever examines the *Continent*, will find there is ground for the same remark: and *Serapion* uses much the same method as the *Continent* does, which indeed is taken chiefly from *Ætius* and *Paulus*; who beginning with the diseases of the head, and proceeding in order to discourse of those incident to other parts of the body, reduc'd under proper heads what we find scatter'd in *Hippocrates*, and *Galen*. Even *Haly Abbas*, if we except his method, which indeed is different from that of *Serapion* and *Rhazes*, has scarce any thing but

what may be found in those two Writers, his countrymen; or at least in the Works of the *Græcians*, which I have pointed out to you.

I must crave your patience to say something further of *Rhazes*, both because he is one of the oldest *Arabian* authors we have extant, and the chief, out of whom the rest, even *Avicenna* himself, compil'd their books. Tho' he be for the most part a Copier, we find him often speaking of his own experience, and he relates not a few particular cases, and some very remarkable, which he was concern'd in himself: not only in the little separate piece, which makes the *third* book of his *Aphorisms*, but in a thousand other places of his works: particularly in his treatise about some *wonderful* instances he had met with in practice, you will see he talks like a man of judgement, and one who knew very well how to form a prognostick in difficult cases: such are those, which he  
relates



relates of irregular paroxysms of a Fever ending in an Abscess of the Kidneys, a Dropsy in the Womb, and an Impostume in the Liver. His book about the *affections of the joints* is well worth reading; and there are some considerable and uncommon cures described in the third chapter, by *bleeding* chiefly. The method is something extraordinary, which he took in a woman of a strong habit, who had a terrible pain, attending a hard inflam'd tumour in the right wrist. He open'd the *Basilica* and *Saphena* the very same hour, and took away out of each half a pint of blood. After three hours, he united the ligature, and drew off the same quantity: and after having given proper nourishment, in three hours open'd the *Saphena* a third time, and in like manner let out another half a pint: upon which, the pain and the puncture intirely ceased. And he gives his reason at large for choosin'g to make the revulsion in the *lower* parts.

The same sort of cure and reasoning he us'd in a *Sciatica*<sup>a</sup>, and, as it appears, with great success. In the cure of this distemper, he follows the method prescribed by *Archigenes*<sup>b</sup>, and advises extreme sharp *Clysters*<sup>c</sup> as the other did, made of *Coloquintida* and *Nitre*; so sharp as to draw blood, and for that reason thought by that *Greek* Physician to be the more effectual. *Rhazes* adds, that he had seen this practice try'd in above a thousand people; and never saw one instance, where it fail'd; unless the case was so inveterate, as to require *burning*. He is of the same opinion with that author too in relation to *Vomits*<sup>d</sup>, which make the strongest revulsion in these obstinate aches: and subjoins a very pertinent remark of his own, That care ought always to be taken, that no *purging* should be us'd, before a *Vomit* is given.

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<sup>a</sup> Cap. 19.  
<sup>d</sup> cap. 18.

<sup>b</sup> *Ætius*, 2, 4, 1.

<sup>c</sup> cap. 10.



He describes the symptoms of an *Hydrophobia*<sup>e</sup> very well. The story he tells of one bit by a mad dog, then in the *Hospital*, is very singular: this man bark'd: complain'd very much of thirst; and was not afraid of the water, as is generally the case, but was very craving for it. However, when the water was offer'd, he refus'd it, and said it had dirt in it: when they ask'd him, what dirt, he answer'd, the garbage of dogs and cats, and desir'd some other: when other was brought, he made the same reply, and would not drink, and so he continued with great anger, and scolding.

He gives a very honest piece of advice about a *Cancer*<sup>f</sup>; and worth the perusal of some modern practitioners. They who open it by incision, says he, gain only this, That they make the tumour ulcerate, unless it be in such a place,

<sup>e</sup> Ad Almanz. 8. 10.

<sup>f</sup> 16, 9, 7.

where it may be intirely destroy'd and eradicated, either by the knife or the cautery.

*Rhazes* has employ'd a whole book in treating of the distempers incident to *children*: the *first* instance we have of this kind, in antiquity. He has given us an account of several disorders either peculiar to, or more epidemical in the *Eastern Countries*, as the *Ignis Persicus*, the Worm call'd *Vena Medinensis*, &c. and is the *first*, who describ'd another new distemper taken notice of by the *Arabians*, the *Spina Ventosa*<sup>g</sup>. I call it *new*, notwithstanding the opinion of *Merklin*<sup>b</sup>, who contends, that all the distempers we call *new*, even the great as well as the small Pox, were known to, though not so accurately described by, the ancients. But it is to no purpose to dispute with those, who have such a wrong turn in their heads, and who for

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<sup>g</sup> Continent. lib. 28.

<sup>b</sup> Vid. Pandolfin. de Spin. Ventos.



the honour of antiquity would even make us believe, that the *Circulation of the blood* is no modern discovery.

*Rhazes*, I say, *first* describ'd a *Spina Ventosa*, which consists, as he explains it himself, in a corrosion and corruption of the bone, attended with *pungent pain*, and *swelling*. And the description he here gives is very proper : for the disease originally begins *within* the Bone, in the *medullary* Substance of it, and so by degrees affects and divides the outer *Lamellæ*, so as to produce a *Tumour* : which by pressing upon and distending the *Periosteon*, creates pain. This is intirely different from the *πρηδών* of the *Greeks*, which only implies a cariousness or foulness of the bone : it is true, a *Spina Ventosa* is a sort of *Caries* ; but every *Caries* is not a *Spina Ventosa* : for a bone may be carious, and yet occasion neither pain nor swelling, which are essential symptoms in this case. As little likewise does this disease resemble

what is call'd by some *Pædarthrocace*; for this sort of Tumour is generally in the *Epiphyses* of the joints, and very often without pain: and therefore *Rhazes*, upon this very article, makes a very right distinction, and says, that in such an affection the morbidick matter lies in the flesh and the muscles; but in the case we are speaking of, it lies in the bone it self. Besides this disease commonly appears not in the joints, but in the middle of the bone, in the *interno-dia*. Add to this, that tho' most frequently it affects children, yet very often adults are liable to the same disorder: instances we find in *Severinus* and *Marchetti*; and the experience of our best Surgeons confirms the truth of this observation. And therefore you may remark, that *Rhazes* treats of it in general, and confines it to no particular age. Further, this disease differs also from a *Node*: for in the latter case, the outer *Lamellæ* are primarily affected, and make



a superficial excrescency first, before the inner part of the bone is touch'd. This author likewise shews, how this distemper should be treated; and when the Tumour is once open'd, he tells us plainly, there can be no cure, 'till every part of the bone, which is carious, be remov'd and taken out, either by incision or burning. The manner of the operation is clearly set down by *Marchetti*<sup>n</sup>: but one part of his advice, which is to open the place, provided the pain be great, tho' no Tumour shou'd appear, is found fault with by some; tho' I believe in several cases, it may be a very rational practice. For sometimes there may be a little fluid, which lies between the Bone and the *Periosteon*, so as to excite intense pain: and which can't be remov'd, without letting it out, as very prudent Practitioners do, with a *Trepan*. One thing is

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<sup>n</sup> Observ. Med. Chir. 95.

very remarkable, that, tho' *Rhazes* has describ'd this disease as we have seen in so full a manner, and *Avicenna* after him; yet, scarce one of the voluminous commentators upon the last, takes much notice of it: and *P. de Argillata*, about the middle of the *fifteenth* Century, seems to be the *first* of the moderns, who practiced this operation, or perform'd any cure in this distemper by *Surgery*.

It has been observ'd before, that *Rhazes* was reputed to have great skill in *Alchymy*: and accordingly *Abi Osbaia* tells us, that he wrote several things in that way. This sort of knowledge perhaps he might borrow from the *Greeks*, and from some of them not improbably, who treated of that subject within a few centuries of his time. But the Art of *Chymistry*, properly so called, as far as it regards Medicine, without dispute, seems to be owing to the *Arabians*: and tho' Mr. *le Clerc* attributes the introduction



tion of *Chymical* Preparations into Physick to *Avicenna*, I have in the former Part made it appear plain enough, that *Rhazes* is the *first*, who mentions any thing of them.

The few particulars I have taken notice of in this author, are sufficient to shew, that there are some things in him, which may at least furnish out materials for an Historian. But I can't take my leave of him without giving you a taste of his notions in Physick, how this Art ought to be learnt, and how the professors of it shou'd be qualified: and as his thoughts upon this subject are new, and purely his own, it may, I imagine, gratify our curiosity at least, to have them related in the same manner he has delivered them. This he has done, I think, not unartfully in the *two* following characters.



*What Kind of Physician is to be made  
choice of and approv'd.<sup>b</sup>*

IT is highly necessary to be considered in the first place, how, and in what manner the Physician you intend to choose, has employ'd his time, and how he has spent it in his private studies. If he has been very industrious in a diligent perusal and examination of the books of the ancient Physicians, and has carefully read and compar'd their writings, we may justly form to our selves a good opinion of him. On the contrary, if we find he has spent the greatest part of his time in any thing rather than in what we have mention'd; if he seems to be much delighted in musick, drinking, and other ill habits; we can entertain no great opinion of him.

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<sup>b</sup> Ad Almanz. 4. 32.



But if 'tis evident he has been all along very studious, the next point to be consider'd is, his genius and sagacity, whether he has been very conversant with men able to dispute with and oppose him, and what just grounds we have to think he will ever arrive to the talents of enquiring into, as well as of curing distempers: we ought to know in the next place, what time he has spent in the conversation of those persons we just now mention'd, and whether he has acquir'd by their means the art of judging of a distemper, as well as relieving it. It will be material moreover to observe, whether he well understands what he pretends to have studied, or no: if we find he does, the next enquiry will be, whether he has been us'd to attend the sick, and happy in the cure of them. We ought to be satisfied, whether he has practiced in popular cities, where there are great numbers of Patients, as well as of Physicians; and if upon enquiry

enquiry

quiry we find, that he is well qualified as to both these particulars, we may safely pronounce him an able Physician, and to be made choice of before many others. But if it should be found, he were failing in one of these qualifications, 'twere rather to be wish'd he were wanting in the *practical* part; (I don't mean to be utterly unacquainted with at least some part of it) than to know nothing at all of the learning of the ancients. For he that is well vers'd in, and has well digested the Writings of the ancient Physicians, will with a little help of practice, easily attain to what others, who are wholly strangers to this branch of learning, can never be able to compass; those I mean who know little themselves, and owe all the little knowledge they have to the long conversation they have had with others, who have practiced in places, where both Physicians and Sick do abound. But if any pretender to letters sets up for a master, without  
 having



having any learning himself; or, if he has some smattering, understands little of what he reads, or at least has not arrived to the use and understanding of his profession; such a one is not much to be relied upon, nor are his abilities to be confided in. Neither is it likely for him to become a proficient in his own way. For 'tis not possible for a man, tho' he lives to a great age, to attain to this part of knowledge so considerable in itself, unless he treads in the track of the ancients; the extent of this science far exceeding the bounds of human life: and the same thing is not in this alone, but in many other professions. The authors who have improv'd this art are not a few, but they are not to be comprehended within the compass of a few years; a thousand Writers perhaps for a thousand years have been improving this art, and profession: and he that industriously studies those authors, will, in the short period of life, find out as much,

as

as if he had liv'd a thousand years himself, or employ'd those thousand years in the study of Physick. But if the perusal of ancient authors comes once to be slighted, what can any single person find out, or what proportion can his personal abilities, tho' much superior to others, bear to the immense treasures of the ancients? In short, he that reads not the books of the learned Physicians, nor understands something of the nature of diseases, even before he comes to visit; will, when he comes to attend the sick, either thro' ignorance, or mistake, overlook the distemper; because he does not before-hand understand any thing of it.





Of Impostors.<sup>i</sup>

T H E R E are so many little Arts us'd by *Mountebanks* and *Pretenders to Physick*, that an entire treatise, had I a mind to write one, would not contain them: but their impudence, and daring boldness is equal to the guilt and inward conviction they have of tormenting and putting persons to pain in their last Hours, for no reason at all. Now some of them profess to cure the *Falling-Sickness*, and thereupon make an Issue in the hinder-part of the head, in form of a cross, and pretend to take something out of the opening, which they held all the while in their hands. Others give out, that they can draw snakes or lizards out of their patients noses, which they seem to perform by putting up a point-

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<sup>i</sup> Ad Almanz. 7, 27.

ed iron probe, with which they wound the nostril, 'till the blood comes: then they draw out the little artificial animal, compos'd of liver, &c. Some are confident, they can take out the white specks in the eye. Before they apply the instrument to that part, they put in a piece of fine rag into the eye, and taking it out with the instrument, pretend it is drawn immediately from the eye. Some again undertake to suck water out of the ear, which they fill with a tube from their mouth, and hold the other end to the ear; and so spurting the water out of their mouths, pretend it came from the ear. Others pretend to get out worms, which grow in the ear, or roots of the teeth. Others can extract frogs from the under-part of the tongue; and by lancing make an incision, into which they clap in the frog, and so take it out. What shall I say of bones inserted into wounds and ulcers, which, after remaining there for  
some



some time, they take out again? Some, when they have taken out a stone from the bladder, persuade their patients, that still there's another left; they do this for this reason, to have it believ'd, that they have taken out another. Sometimes they probe the bladder, being altogether ignorant and uncertain, whether there be a stone or no. But if they don't find it, they pretend at least to take out one they have in readiness before, and shew that to them. Sometimes they make an incision in the *anus* for the piles, and by repeating the operation often bring it to a fistula, or an ulcer, when there was neither before. Some say they take phlegm, of a substance like unto glass, out of the penis or other part of the body, by the conveyance of a pipe, which they hold with water in their mouths. Some pretend, that they can contract and collect all the floating humours of the body into one place, by rubbing it with winter-cherries; which

causes a burning or inflammation, and then they expect to be rewarded, as if they cur'd the distemper; and after they have supplied the place with oyl, the pain presently goes off. Some make their patients believe, they have swallowed glass; so taking a feather, which they force down the throat, they throw them into a vomiting, which brings up the stuff they themselves had put in with that very feather. Many things of this nature do they get out, which these *Impostors* with great dexterity have put in; tending many times to the endangering the health of their patients, and often ending in the death of them. Such counterfeits cou'd not pass with discerning men, but that they did not dream of any fallacies, and made no doubt of the skill of those, whom they employ'd: 'till at last when they suspect, or rather look more narrowly into their operations, the cheat is discover'd. Therefore no wise men ought to trust their  
lives



lives in their hands, nor take any more of their medicines, which have prov'd so fatal to many.

THIS last description here given by *Rhazes*, plainly shews, how much *Quacks* have prevail'd in all ages, and almost in the same instances: he has painted this sett of men to the life, and had he liv'd in our days, he might have found subjects enough, who would have resembled the picture he has here drawn.

The next in course, whose Works have reach'd us, is the famous *Avicenna*, son of *Hali*; born at *Bochara* in *Chorasana*, about 980. He studied Philosophy very early; so that if we believe *Sorfanus*, his disciple, he was master of *Euclid* and other Mathematical books, when he was but *sixteen* years old: and soon made that proficiency in the study of Physick, as to become very celebrated

for his skill in that art. The *Arabick* Writers tell this story of his sagacity, That he found out, by the Pulse, the distemper the Nephew of *Cabous* labour'd under, which was love; and that by a stratagem he made use of, he discover'd likewise the particular object of his passion: the case is so parallel, that one wou'd be apt to think, they stole this account from what *Appian* relates of *Erasistratus*<sup>a</sup>, in a like illness of *Antiochus*, the son of *Seleucus*. *Avicenna* liv'd for the most part at *Ispahan*; he is represented by them, as one very much addicted to his pleasures, so that he fell into several sorts of distempers; and it was a saying they tell us, in those times, *That all his Philosophy could not make him moral, nor all his Physick teach him, how to preserve his health.* He died in the 58th year of his age, or rather, if we calculate to a nicety, the

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<sup>a</sup> Bell. Syriac.



56th\*, in 1036, at *Medina*; and was buried in the City of *Hamadan*.

History tells us, that he made a very considerable figure in the world; so that by some of his own countrymen he is reported to have been raised up to the dignity of *Vizir*: from whence, I suppose, some more modern Writers have fancied, that he was really a *Prince*, and others have given out, that he was a *King*; tho' they do not agree, whether he reigned in *Corduba*, or *Bithynia*.

This is the account the best Historians give of the origin and age of *Avicenna*, tho' he is supposed by some, without any ground, to have been a *Spaniard*, and by others an *Ægyptian*. It

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\* The Arabick years are Lunar; and therefore, tho' the Era of the Hegira began in A. C. 622, some allowances must be made, when we reduce that to the years of Christ: as has been done by the learned editor of Abulpharagius with regard to that History. But as this makes no great difference in the ages of those few authors I here mention, I thought there was no occasion of being so scrupulously exact: they who would be more nice, may consult the Tables of the learned Dr. Greaves.

is amazing, where *Neander* could pick up the materials to furnish out such a *Romance*, as he has made of this writer's life : he tells us very formally, that he was born at *Edeffa*, the capital of *Com-magena*, in 1145 ; that he went from thence to *Alexandria*, where he studied under *Rhazes* ; and that afterwards he travelled into *Spain*, where he was the disciple of *Averrhoes* at *Corduba*. But it is no new thing in this extraordinary author, to write as many falsties and contradictions, as he does pages.

*Avicenna* compil'd a large work, which he call'd the *Canon* ; and the fame of this book was so great throughout all *Asia*, that it was epitomiz'd and commented upon by several other *Arabians* in the 12th and 13th Centuries ; and even long before this, it began to prevail so much in *Europe*, that there was no other doctrine taught in the Schools of Physick ; and it happen'd to be the good fortune of *Avicenna*, to

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continue his empire there, 'till the restoration of learning.

One wou'd naturally expect to find something in this author, answerable to such a character: but tho' I have very often look'd into his writings upon several occasions (for you won't suppose, I believe, that I have gone through him in any regular course of reading) I cou'd meet with little or nothing there, but what is taken originally from *Galen*, or what at least occurs, with a very small variation, in *Rhazes*, or *Haly Abbas*. He in general seems to be fond of multiplying the signs of distempers, without any reason; a fault too much imitated, as errors are the easiest to be followed, by our modern Writers of Systems. He often indeed sets down some for essential symptoms, which arise merely by accident, and have no immediate connexion with the primary disease it self. And to confess the truth, if one wou'd choose an *Arabick* System of  
Phy-

Phyſick, that of *Haly* ſeems to be leſs confus'd, and more intelligible, as well as more conſiſtent, than this of *Avicenna*.

*Avenzoar*, tho' his age cannot be pre- ciſely determin'd, ſeems to have lived la- ter; and we are ſure, he liv'd before *Aver- rhoes*, who more than once gives him a very high and deſerv'd encomium: cal- ling him *Admirable*<sup>w</sup>, *Glorious*<sup>x</sup>, the *Trea- ſure*<sup>y</sup> of all knowledge, and the moſt *Su- preme* in Phyſick<sup>z</sup> from the time of *Galen* to his own. He was born, or at leaſt re- ſided much at *Sevil*, the capital of *Anda- luzia*, and the ſeat then of the *Mahometan* Chaliph. He liv'd to 135; began to practice at 40, or as others ſay 20, and had the advantage of a longer experience, than almoſt any one ever had; for he en- joy'd perfect health to his laſt hour<sup>m</sup>. He tells us himſelf, how he was<sup>a</sup> impri- ſon'd and barbarouſly treated by *Haly*,

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<sup>w</sup> 52.

<sup>x</sup> 30.

<sup>y</sup> 64.

<sup>z</sup> 39.

<sup>m</sup> Averrh. 30.

<sup>a</sup> 59.



the King's *Constable* in that city; tho' it appears by his own account, that once, either before or after, he had cur'd that Minister's son of a *Faundice*<sup>b</sup>. He wrote a book call'd *Thaiffer*, i. e. one which contain'd all Rules for Medicine and Diet in most distempers; and this work indeed shews him to have been a man of business and experience. It appears too from hence, that he had the care of an *Hospital*<sup>c</sup>, and was employ'd often upon the *Miramamolin's*<sup>d</sup> commands.

He is reckon'd by the generality of writers, an *Empirick*; tho' I can't imagine, why they pitch'd upon him for this character, which suits him, I think, less than any of the rest of the *Arabians*. One wou'd naturally suspect by this, that they had never read further than his *Preface*; which indeed does contain a collection of *Receipts* us'd by himself and others. For not to mention, that he

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b 55.

c 55.

d 37.

was bred in a physical Family (his Father<sup>c</sup> and Grandfather<sup>d</sup> being both practitioners, whom he always remembers with great gratitude and honour) we have his own testimony, that he had a regular education; and that he not only learnt what properly belongs to a Physician, but, out of a great desire of knowledge, every thing besides, which relates to *Pharmacy*, and *Surgery*. He lays it down for a maxim<sup>e</sup>, That experience chiefly is the right guide and standard of a warrantable practice, and must absolve or condemn Him and every Physician, both in this life and the next<sup>f</sup>. He expresses himself more remarkably in another place<sup>g</sup>, where he is speaking, how indifferent it is to apply this or that oyl in the case of some tumours; and observes by the way, that the Art of curing is so little to be attain'd to by any logical distinctions, or sophistical subtle-

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<sup>c</sup> 42.

<sup>d</sup> 47.

<sup>e</sup> 87.

<sup>f</sup> 89.

<sup>g</sup> 37.



ties, that long use, assisted by a good judgement, can only furnish out so extraordinary a talent. For example, says he<sup>b</sup>, If any one would take it into his head to refine, and nicely distinguish about *laxative* Medicines, and pretend to find out the proportional quantity and quality of any *purge*, so as to square it exactly to the constitution of the patient, and the nature of the humours to be discharged, and calculate it so as not to be even a hair under or over : such speculations in his opinion, contribute very little to form a judgement about any right method of cure. And here, no doubt, he had *Alkindus* in his eye, who wrote a fanciful treatise in this way, concerning the doses and qualities of medicines, as I shall observe hereafter.

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*b* Si aliquis sophisticando se voluerit in tantum subtiliare in Medicinis laxativis, ut inveniat in ipsis quantitatem & qualitatem purgationis proportionaliter, ut ægritudo & quantitas humoris vel humorum exigere videatur, & non excedat in plus vel minus uno pilo, &c.

And this author is so little addicted to *Quackery*, and has so mean an opinion of a bare receipt, that he exclaims against the impudence of old women in this point<sup>b</sup>, as well as rejects the idle superstition of *Astrologers*<sup>i</sup>. It is a very remarkable story he tells of himself, in a particular case, where he was at a loss how to proceed<sup>k</sup>; and ask'd the opinion of several other Physicians to no purpose: at last he took a journey to the town, where his father lived, and desired his advice. The old man would give him no direct answer, but shew'd him a place in *Galen*, and bid him read that: if he could find out the cure of the distemper by it, it was very well; if he cou'd not, he bid him never think of making any proficiency in Physick. The advice succeeded, so that the patient was cur'd, to the satisfaction both of the father and the son. And indeed thoroughout all

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<sup>b</sup> 70.

<sup>i</sup> 80.

<sup>k</sup> 69.



this work, he professes himself so much of the *Dogmatical* or *Rational* sect, which was directly opposite to the *Empirical*, that he has a great deal of reasoning about the causes and symptoms of distempers: and as in his Theory he chiefly, if not only, follows *Galen*, so he quotes him upon all occasions, oftener than the rest of the *Arabians* do.

Notwithstanding he is so *Galenical*, there are several particulars in him, which seldom or never occur in other authors; and there are some cases, which he relates from his own experience, which are worth perusing. He gives an account of some distempers, which had happen'd to himself, particularly a *Sciatica*<sup>m</sup>, and *Dysentery*<sup>n</sup>: the last of which, he says, he cur'd by wearing an Emerald upon his belly; and in the like case he advises the giving it in powder about *six* grains: and indeed

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<sup>m</sup> 37.

<sup>n</sup> 69.

*Ætius* first gave this stone a character for stopping any flux of blood.

It is a very singular case, which he describes of his own, an inflammation and abscess in the *Mediastinum*<sup>o</sup>, the membrane, he says, which divides the *Thorax* in the middle. Upon his first disorder, which happen'd in a journey, he felt some pain in that place, which increas'd with a cough: he found his pulse very hard, and his feaver very acute. The *fourth* night he took away a *pint* of blood. His symptoms were but little reliev'd: however, as he was oblig'd to travel all day, he fell asleep at night: and during that time, the bandage of the arm came off: upon waking, he found the bed swimming with blood, and his strength very much weaken'd. The next day he began to expectorate a sanious matter; and tho' afterwards he grew delirious,



and large quantities of *Barly-water*, as he had before-hand order'd himself, were given him, yet he attributes his recovery to the great evacuation of blood, which he had had. I have been the more particular in this detail, because it is the *first* instance I know of in the *History of Physick*, where such a distemper is describ'd. The symptoms in this sort of *Abscess*, in general, he says, are a continual successive cough, a tensive pain *lengthways*; a disorder in breathing, which makes it frequent and small, an acute feaver, a great thirst, and a hard unequal pulse. Therefore bleeding in the beginning is absolutely necessary. And tho' these symptoms may appear to be much the same, as those in a *Pleurisy*, he treats of them notwithstanding as *two* distinct distempers, and in *two*<sup>p</sup> separate chapters: and it is remarkable, that though he gives his

opinion positively in the former case, that we ought to *bleed* on the *opposite* side, and pronounces, that to do otherwise is to kill the patient : yet in this, he leaves it to our own choice, and thinks it indifferent, from which side the blood is drawn, so it be from the *Basilica*.

*Avenzoar* not only takes notice of an *Abscess* in the *Mediastinum*, but in the *Pericardium*<sup>q</sup> likewise ; which I don't find had been describ'd or even observ'd by any of the *Greeks* or *Arabians* : and there is no doubt, but this Membrane and the *Mediastinum* to which it is contiguous, are subject, as well as the *Pleura* and *Lungs*, to an *inflammation*. *Salus Diversus*, who has with good judgement given us an account of several distempers, overlook'd by the generality of Writers, describes this disorder in a distinct chapter by itself<sup>r</sup> ; and says, it had

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q 52.

r Curat. Morbor. particul. 225.



been taken notice of by no practical Author before him. His description of the symptoms, which follow upon an inflammation here, is very exact and particular; and because the case is one pretty much out of the way, tho', without dispute, such as does often occur in practice, and may be easily discern'd, if well attended to, I shall just in short give a sketch of what he observes, which indeed answers to what I have recited from *Avenzoar*. There is an acute fever, inquietude, thirst, breathing thick and quick, great heat in the *Thorax*, little pain except at the *Sternum*, in which place was perceiv'd an uneasy straitness and stop, rather than an exquisite pain in respiration; a cough always with it, and the pulse hard, just as it is in a *Pleurisy*. However, want of acute pain distinguish'd it from a *Pleurisy*; and a much less difficult degree of breathing, from a *Peripneumony*. When the *Pericardium* was inflam'd too, there was a

more intense heat, and a frequent *Syncope*; in one word, all the symptoms worse. He very rightly infers, that there is a less degree of pain in these Membranes, because they are loose and not tied to the ribs, as the *Pleura* is: only at the *Sternum*, to which the *Mediastinum* is fasten'd, there was felt some uneasiness. And for a proof of what he asserts, he gives the case of one, who dy'd on the *ninth* day, after some fits of a *Syncope*: where, upon dissection, there appear'd an inflammation of the *intersepient* Membranes, as he calls them, and some part of the *Pericardium*. And this distemper I don't question happens oftener, than our Practicioners commonly are aware of. When an inflammation here suppurates, the Matter may burst into the *cavity* of the *Mediastinum*; for tho' there have been great disputes among *Anatomists*, whether it has any *cavity* or no, the knife, I think, decides the controversy, and shews, that it has one, tho'



tho' not so large, as some have describ'd it: at least, as it rises from the *Sternum*, its *two* membranes lie at such a distance, that it is capable of having a humour or *pus* fall down between them, as *Columbus* first observ'd, and which He and *Barbette* order to be taken out by *Trepanning* the *Sternum*. And *Spigelius* makes this further observation, that he has sometimes seen Surgeons impos'd upon by *wounds* transversely made in this place, so as to think they had penetrated the *Lungs*, when indeed they had only reach'd into this cavity. As a further and more convincing proof of what has been here remark'd, a Gentleman justly esteem'd for his long experience and sound judgement in every thing relating to Surgery, has inform'd me, that *Abscesses* of the *Mediastinum* particularly happen in *Venereal* distempers, and that in such cases he has frequently us'd the *Trepan* with great success. You may from hence be satisfied, how little ground

there is for that hint of *Parey*<sup>o</sup>, where he seems to think this operation a ridiculous attempt.

*Avenzoar*, I have remark'd, has mention'd an *Inflammation* and *Abscess* in the *Pericardium* : and *Rondeletius* in his book of distinguishing diseases by the Symptoms, has something concerning the same distemper<sup>p</sup>. He takes notice, that, in this case, besides a less difficulty of breathing, when they spit, they are less reliev'd by it, than in a *Peripneumony*. In a Person he dissected, he found the *Pericardium* extremely inflam'd, and some sanious matter round the Heart. A like example we may see in *Hildanus*<sup>q</sup>, where the quantity of the extravasated mix'd fluid amounted to above four pints; and yet no part of the Heart itself was ulcerated: the chief complaints of the person sometime before his death, were pain, which shot upwards to his shoul-

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<sup>o</sup> 3. 7.

<sup>p</sup> cap. x.

<sup>q</sup> Centur. 1. 43.



ders, and a violent Palpitation. *Rondeletius* owns this to be as a very acute, and dangerous, so a very rare case; and one, which no body had ever observ'd before. As to this Writer and *Salius*, perhaps neither of them might have been appriz'd of what the other had said upon this argument: for tho' *Rondeletius* dy'd many years sooner, yet his book was not printed, 'till the year before *Salius* publish'd his. Yet, after all these new discoveries, as they are call'd by the *two* mention'd Authors, we see that the disease is here very fully and clearly describ'd by *Avenzoar*: and this is no more, than what has happen'd, in the like cases, to other moderns, who, for want of reading the Ancients, have publish'd some observations, as intirely their own, and such as were never hit upon before.

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Our Author still affords us something more relating to the *Pericardium*: He speaks of its being increas'd by the generation of some new substance, like *Cartilages* or *Pellicles*; a case, which he says, had escap'd the observation of every body before him. This, I suppose, must be meant of the *Coats* of this bag being thicken'd: for when there is an obstruction of the *Glands* here, or too great a viscoufness of the lymph, which should supply the liquor naturally contain'd in its cavity, the membranes of the *Pericardium* often enlarge their bulk to a great degree, and very often are found firmly adhering to the Heart; more particularly in *tabid* and asthma-tick cases, so as to cause a frequent *Syncope*, and *Palpitation*. And the adhesion in this case not being carefully examin'd, may perhaps have given occasion to what *Columbus*<sup>d</sup> and others say



of their having observ'd Hearts without any *Pericardium* at all ; certain it is, that the coalition of this membrane is much more probable, than the intire want of it. I have seen an instance, where it has been thoroughout all its compass above a quarter of an inch thick, and so closely united with the Heart, that it cou'd not any where be divided without tearing : it appear'd very evident, that there had been an inflammation, for some parts of it were scirrhus, and others full of little *abscesses*. In which case there had been, for some time, a great decay of strength ; then a feaver succeeded, with a violent shortness of breath, and pain in the *Thorax*. After this, the pains were more dispers'd over all the body, and particularly the limbs, somewhat of the feaver still continuing : towards the end of the disease was observ'd a constant quickness, and often great inequalities and intermissions of the Pulse, attended with strong palpitations.

tions. At last the person dy'd unexpectedly in a moment; tho' upon considering the case, as it appear'd in opening those parts, it was more wonderful indeed, that the *circulation* cou'd be carry'd on so long, since in these circumstances the Heart had scarce any room to move in: besides that there was a large *Polypus* both in the *Pulmonary Artery* and the *Left Ventricle* of the Heart, which might perhaps at first owe its production to the original disease of the *Pericardium*.

A *Dropſy*<sup>w</sup> in this part is likewise taken notice of by *Avenzoar*: a case, he says, he had never seen himself, nor had *Galen* ever mention'd it: Notwithstanding this, such a case has been observ'd by others. For tho' in a natural state, and in a sound constitution, the *Water* here contain'd is not above two or three spoonfuls: yet, in morbid bodies, there is frequently found half a pint or more;

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as likewise in old people. *Piso* gives an instance<sup>e</sup>, where several *pints* were taken out: and we need not be surpriz'd at such an extraordinary distension of this membrane, since the like happens in many others. He himself describes the case of an Abscess in one of the kidneys, where there were *fourteen* pints of *Pus* contain'd, and the capsule of the kidney, in which it was, intire and unbroken. The same appearance we find in so minute a part of the humane body as the *Ovary* naturally is, when it is affected with a *Dropsy*: in which case the membrane not only enlarges itself to a vast *Cystis*, but, like the *Uterus* in *Pregnation*, grows thicker in its coats, as it increases in the largeness of its dimensions.

In treating of a *Consumption*<sup>f</sup>, he takes notice how strongly *Galen* recommends *Asses-milk*; but he adds, that because it was unlawful for the *Sarracens* to eat the

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<sup>e</sup> S. 3. 2.

<sup>f</sup> 48.

milk or the flesh of that animal, he substituted *Goats-milk* in its room, and so he does every where else throughout this work. I have not met with, as far as I remember, this remark, in any other *Arabian* writer of Physick. Indeed I observe, that both *Rhazes* and *Avicenna*, in describing the several parts of an *Ass*, as they may be us'd by way of Medicine, make no mention of the *Milk*: and those which they do describe, are intended chiefly for *external* applications. However, they do at the same time prescribe, how the *Liver*, the *Hoofs*, and the *Dung* may be us'd as a Medicine internally. And *Avicenna* himself does recommend the *Milk* in a *Hætick* and *Faundice*. How these different accounts may be best reconcil'd, I must leave to the more knowing and curious: By what I can collect from Mr. *Herebelot*<sup>n</sup>, it is plain, that this animal was with some

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<sup>n</sup> Vid. Hemar, Marissi, Bokhari.



*Mahometans* in the *Eastern* countries in great esteem, and with others in as great an abomination : that those, who were the strictest followers of the *Law*, inclined to the last opinion ; insomuch that *Marissi*, one thought to be profoundly skill'd in Philosophy, and in the *Law*, and who appears by his character to have been a great innovator, was one of the first who allow'd the eating of *Asses* flesh : his disciple *Bokhari*, who dy'd *A. H.* 256, maintain'd, among many other new doctrines, the same opinion, against the *Musti*, who thought even *Cowes* and *Sheeps-milk* forbidden by the *Mahometan* religion.

The same difference of opinions there is among the *Mahometans* in other things relating to Physick. *Avenzoar* himself mentions some filthy and abominable operations<sup>x</sup>, as he calls them, in *Surgery*, which he says are unfit for

a man of character to perform, such as the *Extraction of the Stone* ; and thinks that no religious man, according to the *Law*, ought so much as to view the *Genitals*. And yet he discourses of such operations relating to these Parts ; and so do the rest of the *Arabian Physicians*.

*Avenzoar* only amongst all the *Arabs*, seems to have a good opinion of *Bronchotomy*<sup>x</sup>, in the case of a desperate *Quinsy* : tho' as it was a difficult operation, and he had never seen it perform'd, he only mentions it by the by, and says, he would not be the first, who shou'd recommend it. However, he thinks it practicable, from the experiment he made himself with this view upon a *Goat* ; he made an incision thro' the rings about the bigness of a lupin, dress'd the wound every day with *Honey-water*, and as it began to incarn, applied pow-



der of *Cypress-nuts*, and perfected the cure.

What he says of a relaxation or stoppage of the *Gullet*, when there ensues an inability to swallow any nourishment, is new, and not at all explain'd by the *Greek* or *Arabian* writers. He proposes *three* ways of giving relief in this case. The first is by putting down a tin or silver instrument like a 'pipe, what we call a *Provengue*, (and *first* mention'd for such a purpose by this author,) and by that means to throw in some milk or other thin nourishment. The second, is to lie in a bath of milk, &c. that some of the nutritious particles may insinuate themselves thorough the Pores; but this way he justly ridicules, as frivolous. The *third* is by way of *Clyster*; and this method, he says, is the true one, and never fails. And tho' he observes it may be objected, that nothing by this way of injection can reach the stomach, as *Galen* has asserted: yet he thinks there

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is a great distinction in this particular circumstance. A *Clyster* introduc'd by any impulse and violence, upon ordinary occasions, he owns, can never ascend so high as the Stomach; for the contractil force of the Intestines themselves resists, and endeavours to throw it back. The case, he thinks, quite different here, when the body is in great want of nourishment, and the intestines are empty, and free from any load of the *Fæces*: in this case he supposes there is an attractive power in the stomach and guts, which exerts it self, and gradually draws any nourishment which lies in the way from one intestine to another. And this he explains by a parallel instance: for why may we not suppose, says he, that milk or broth may be by this force of attraction carried thorough the intestines up as far as the stomach: when we see seeds put into a pot, or any other earthen vessel, manifestly attract and imbibe nourishment

and



and moisture, beyond the extent of the vessel itself? Whatever opinion we may have of this author's Philosophy, his Practice deserves to be consider'd: because it is not merely a fiction of his own, but has the authority of *Oribasius* to support it, who gives us a short chapter to the same purpose<sup>a</sup>. Besides, I believe it is founded upon good grounds, and will answer in many cases, upon experience. Some moderns think, such an attempt must be to no purpose; for these reasons, because nothing can pass upwards thorough the *Valve* of the *Colon*; and there are no *Lacteals* in the *Colon* or *Rectum* to receive or imbibe any nourishment, which may be thrown in. The latter argument of the two may, I think, be disputed; and some of the best Anatomists have made it appear, that there are *some*, tho' very few, *Lacteals* in these intestines. For the *Peye-*

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<sup>a</sup> Collect. 8. 34.

*rian* glands here, tho' they are single, and keep a greater distance from one another, than they do in the *Small guts*, (for which reason, perhaps, they have been reckon'd of the *Conglobate* kind) yet they are very large, and for that reason perhaps more adapted to receive the grosser particles of the aliment. But tho' there were no *Lacteals* here, it would not be at all contrary to nature, and the laws she observes in the *Animal Oeconomy*, if we suppos'd, that the nutritious particles, especially in such a state of *in-anition*, may be absorb'd into the pores of the blood-vessels themselves. There are many reasons to think, they may: however I will not trouble you with such minute arguments; but only observe, that the practice of giving *nutrient Clysters* is founded upon undoubted experience; and that we have, in the *History of Physick*, many instances, where this method has been of service, when no other cou'd possibly be attempted. *Hil-*  
*danus*



*danus* gives an account of a pregnant woman <sup>b</sup>, who lay ill of a feaver for *six* weeks, and during all that time could not get the least morsel or drop down her throat : but by the help of *Clysters* was so supported, that she recover'd, and was brought to bed, in perfect health, of a lusty child. I need not remind you of a remarkable example of a like case in our own memory; where the force of deglutition being weaken'd by a great relaxation in the coats of the gullet, so as to form a sort of a *lateral* pouch; the noble person had no other way of receiving any nourishment, and this often for *weeks* together, than by having recourse to the practice here so much recommended by *Avenzoar*.

In the chapter about the causes of a violent cough, he assigns *Worms* <sup>c</sup>, as one : but as it was what he never observ'd himself, he confesses he mentions

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<sup>b</sup> Centur. 4. 30.

<sup>c</sup> 50.

it only, because some other Physicians had done the like before him. *Galen* indeed tells us, <sup>d</sup> that some authors had been of such an opinion, and that *Worms* coming up from the Intestines to the orifice of the Stomach, might produce such a *Cough*: but he seems to think this notion intirely groundless; for he had himself seen worms in this very place a *thousand* times, which yet occasion'd no cough at all. I don't find, that the old writers reckon a *Cough* among the symptoms of *Worms*; you may observe that there is no mention of it in the most accurate treatise of this kind among the ancients, that of *Alexander Trallian*: and yet if we look into the moderns, we shall find innumerable instances to this purpose; and our own experience daily convinces us, that in the case of *Worms*, no symptom is more frequent, especially in *Children*, than this of a *Cough*.

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<sup>d</sup> Comment. 2. in Epidem. 6.



It has been said before, that *Avenzoar* applied himself to *Pharmacy*; to use his own words, “ He took great delight in studying how to make Syrups and Electuaries<sup>9</sup>; and he had a strong desire to know the operations of Medicines by experience: the way of extracting the virtues of them, and the manner of compounding one with another.” Accordingly we find throughout this Treatise several Medicines, both simple and compound, with some observations upon them, which occur no where else. He has a good deal concerning poysonous plants, and their Antidotes<sup>r</sup>; speaks of the great virtues of oyl of eggs, the natural balsam, the oyl call’d *Alquiscemi*<sup>s</sup>, a most miraculous *Lithothryptick*, as he affirms, which his Father brought out of the *East*. He gives an account of the flowers of *Nenufar* or *Nymphaea*<sup>t</sup>,

9 87.

r 70.

s 76.

t 89.

and the particular virtue, as his grandfather found out, they have in correcting the acrimony and malignity of *black Hellebore*: in the same manner, he says, as *Mastich* corrects *Scammony*; and *sweet Almonds*, *Coloquintida*. *Matthiolus* rightly observes, that the *flowers* of this plant are not mention'd by the *Greek* writers, who only speak of the root and the seed: he adds, that *Serapion*, and *Avicenna* first describ'd them. But in this he seems to be mistaken: for *Serapion* says nothing of the *flowers*, neither does *Rhazes*: *Avicenna*, in this article transcribes the latter; and tho' the old version puts in the *flowers*, yet *Plempius*, whom we may better rely upon, tells us, that all the *Arabick* manuscripts omit them. So that perhaps the credit of first mentioning this part of the *Nymphæa*, if any there be, may fall to the share of our Author.

As to black *Hellebore* itself, he prescribes it here for a very odd distemper,  
which



which the remedy itself wou'd scarce ever put one in mind of, the excrescency of a bone: his<sup>w</sup> Father, he tells us, had seen such an instance, of one growing upon a man's back, like a Horn, and much of the same substance. By *evacuations* and *dryers*, this fell off, as the Horns of a *Stag* do in spring. He adds further, that he had such a one himself, which was attended with great pain: that by using *purging* and *dissolving* medicines, it was for the greatest part wasted, and what remain'd gave him no trouble or uneasiness. Among the *Purges* he recommends in this case, is black *Hellebore*, which he thinks more effectual, than others, but not so safe. This sort, as well as the *White*, was, we know, in very great esteem among the *Ancients*, for *purging* off the redundant (especially the *Atrabilious*) humours of the body: but it is reckon'd by them

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as well as this Author, a very rough medicine, as well as dangerous. This opinion perhaps might take its rise from the manner they us'd to give it in: for the *Dose* with them, as *Aretæus* informs us, was often to the quantity of *two Drachms*. *Actuarius*<sup>b</sup> is one of the *first*, who thought it cou'd be taken very safely, without creating any great disorder; and commends it highly as an admirable remedy for several intentions: but then you may remark, that the dose he orders does seldom exceed a *Dram*. The experience of some moderns has confirm'd the justness of his observation. But from such different accounts of its operation, among other reasons, some wou'd infer, that the *black Hellebore* of the ancients is lost<sup>c</sup>, and that what we use now is another plant. I shall leave this controversy to be determin'd by the *Botanists*: and shall only

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<sup>b</sup> Meth. Med. 5. 8.

<sup>c</sup> Salmas. Hyle Jatric.



take notice here, that what is made use of amongst our selves, which is that of *C. Baubin*, is a very innocent and efficacious medicine: and when given in a moderate dose, is so far from being a violent purger, that very often it does not purge at all: and tho' it sometimes occasions *Vomiting*, yet frequently it does not so much as offend the stomach. *Avicenna* mentions two other virtues it has, the provoking *Urine* and the *Menses*: which latter quality is sufficiently known. I have made frequent tryals of this medicine: and in *Dropsies*, I must confess, I have seen more wonderful effects from it, than from any other *Diuretick*. However, it is a remedy, which will not always equally work wonders: and this difference in its operation arises, I suppose, from the nature of the distemper: a very dangerous one in itself at best; and various, as to admitting of this or that sort of cure. For you know there are cases of this kind, which seem in every respect the same: and yet

yet we have the mortification to find, by experience, that sometimes that very method, which succeeded beyond all expectation in one, will not in the least be serviceable in another : and this for no reason, which one cou'd assign.

In speaking of a *Faundice*, which he supposes was occasion'd by Poyson, he orders three *Barly-corns* weight (not *three grains* as some have told us) of *Bezoar* : the *first* time I find it us'd by way of medicine, or any history of it describ'd. His description of it is this :  
 “ That is the best, which is found in  
 “ the *East*, near the eyes of Stags. Great  
 “ Stags, in those countries, eat Ser-  
 “ pents to make them strong. And  
 “ before they have receiv'd any hurt  
 “ from them, run to the streams of  
 “ water, and go into it so far, 'till it  
 “ comes up to their heads ; this custom  
 “ they have from natural instinct ; and  
 “ there they continue without tasting  
 “ the water, (for, if they should drink  
 “ it,



“ it, they would die immediately) ’till  
 “ their eyes begin to trickle: this li-  
 “ quor, which there oozes out under  
 “ the eye-lids, thickens and coagulates;  
 “ and continues running, ’till it in-  
 “ creases to the bigness of a chestnut,  
 “ or a nut. When these Stags find the  
 “ force of the Poyson spent, they come  
 “ out of the water, and return to their  
 “ usual Haunts: and this substance, by  
 “ degrees, growing as hard as a stone,  
 “ at last, by their frequent rubbing it,  
 “ falls off. This is the most useful *Be-*  
 “ *zoar* of all —” And this account here  
 given by *Avenzoar* is confirm’d by other  
*Arabian* writers, who have travell’d in-  
 to *Persia* and *China*, where it most  
 abounds<sup>d</sup>. The Author of the book  
 concerning Simples, ascrib’d to *Serapion*,  
 erroneously supposes, that it grows in  
 some *Mines*: and to shew the exorbitant  
 value of it, he quotes *Abdalanarack* as a

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<sup>d</sup> Herbelot.

voucher,

voucher, that a Palace of *Corduba* had been given for one of these Stones. Some of the moderns will not allow the *Bezoar* of *Avenzoar* to be the same, which has gone under that name in these latter Centuries ; because this, according to the best account of the most knowing *Naturalists*, is always found in the Stomach, or rather *Omasum*, of the Animal they call *Cervicapra*. However, I cannot but think, that our Author must mean the same thing, tho' he differs in the account of the place, where it is form'd.

I have observ'd, that this writer was not only vers'd in *Pharmacy* as well as *Physick*, but in *Surgery* too. He informs us, “ That he took great pains,  
 “ when he was young, to understand  
 “ the situation of the *Bones*, and their  
 “ connexion one with another ; and  
 “ not only to be acquainted with, but  
 “ to perform operations with his own

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“ hands : and this with a very great  
 “ eagerness and appetite for the thing  
 “ itself, as Husbandmen and Huntf-  
 “ men are delighted with the exercise as  
 “ such. . . . He was the rather fond of this  
 “ knowledge, because some time or  
 “ other it might be of service to him-  
 “ self, to his friends, or to the poor.  
 Therefore he treats particularly of *Dis-*  
*locations* and *Fractures*. And from what  
 he says upon this subject, as well as  
 from what he has remark'd of the *Pe-*  
*ricardium* and *Mediastinum*, one wou'd  
 be inclin'd to believe, that he had some  
 skill in *Anatomy*, and had been us'd in  
 some measure to *dissect* : tho' I know it  
 is a receiv'd opinion, that the *Mahome-*  
*tans* were forbid by their *Law* to open  
 dead bodies. However, as to *Surgery*,  
 we find in him several things relating  
 to this branch of the Profession : as the  
 cure of a *Rupture*<sup>a</sup>, a *fracture* in the Hip-

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a 56.

*bone* <sup>x</sup>; a case, where upon a wound in the belly the excrements came out <sup>b</sup>, wounds in the veins and arteries <sup>c</sup>, &c. He relates a case, where he was concern'd himself, of a *Mortification* <sup>d</sup>; and where, contrary to the opinion of many others, who were for applying some *Medicines* only, he pronounc'd, that there was no possibility of a cure without *incision*, and cutting away the dead flesh: his advice not being taken, the patient grew worse, and no doubt died. He gives a remarkable instance of a great cure his *Father* perform'd in an *Empyema*: in which he drew the humours to the out-parts, (nature, I suppose, having pointed out the way) where a Tumour forming itself, suppurated, and solv'd the distemper. And here I cannot but mention his modesty, which shews itself indeed in many other places; and he freely owns, that he had never arriv'd to

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<sup>x</sup> 87.
<sup>b</sup> 57.<sup>c</sup> 65.<sup>d</sup> 87.



Such a perfect and miraculous operation, nor was yet master of so great a degree of knowledge.

There are two general observations which I must beg leave to make upon reading this Author : one is, that it appears plainly, that in his time *Physick*, *Pharmacy*, and *Surgery* were separate professions : and indeed he makes excuses for himself, that contrary to the custom of his Country, and the example of his own Father, he had applied himself to the study of the *two* latter : which it seems were in so little esteem with the Physicians (the *Medici Honorati & Nobiles*) that they thought it below their character to understand them ; and therefore they left all manual operations, such as bleeding, couching of *Cataracts*, laying on Causticks, &c. as well as the making up any Medicines, to their servants, the *Servitores & Ministri*.

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We find there were at this time several great Schools of Physick in *Spain*, particularly one at *Toledo*; which by the Epithet he gives the Professors, of *wise Mens*, and by his appealing to their judgement, seems to have been in great reputation.

Another thing to be remark'd is, That the elder *Arabian* Physicians, the *Asiatick* I mean, seem to be intirely unknown to him: for he neither quotes any of them, nor, as I can perceive, refers to any of their Writings. So that there seems to have been little or no intercourse then between *Spain*, and the *Eastern* Countries. And perhaps we may the more easily account for this, if we recollect what pass'd among the *Sarracens* in a few Centuries before the time of *Avenzoar*. For History tells us, that *Abdalrhaman*, the son of *Moavie*, of the House of *Ommiah*, after the entire de-



struction of that Family by the *Abbasidæ*, A. H. 139, fled into *Spain* in the time of *Almanzor*, who reign'd in *Bagdad*, and was acknowledg'd for the lawful and rightful Chaliph by most of the *Arabians* in the *West*. He kept his residence at *Corduba*, and built the great *Mosque* in that city, and he it was who founded this Monarchy of the *West*, and left it to his posterity; some of which, even after they had lost *Andaluzia*, reign'd in some parts of *Spain* 'till A. H. 416, when this race of *Abdalrhaman* was dispossest'd by the King of *Marocco*, about the year 1030. From hence we may account for the reason of that inveterate hatred there was for some time between the *Eastern* and *Western* Empire of the *Sarracens*, which, no doubt, hinder'd any commerce between them. And as a further argument of this, we find, that the works of *Averrhoes*, who liv'd not long after *Avenzoar*, tho' they made such a noise in *Europe*, were not, neither are

at this day, known to the *Arabians* of the *East*. Notwithstanding, we find that, not long after, in the time of *Averrhoes*, the *Asiatick* Writers began to be known in *Spain*: tho' this *Spaniard* does not seem to have any very extraordinary great esteem of them.

I doubt you will think me tedious in dwelling so long upon this author; but I must plead in my excuse for saying so much of him, that as I found he was less known to our moderns than the rest of the *Arabians*, so I look upon him to come under the character of an *Original* Author, more justly than any other of that nation. The translation indeed of him, as well as of all the *Arabian* writers, is very barbarous: but if he were put into a good dress, in any language whatever, he might perhaps please the taste even of the present age.

*Averrhoes* liv'd not long after *Aven-*  
*zoar*; for he intimates himself, that he



was acquainted with his *Sons*<sup>a</sup>. He died at *Marocco*, *A. H.* 595, as some say, or 603 as others<sup>b</sup>. He made a great figure in life; and his works made him celebrated over all *Europe*, after his death. He was a native of *Corduba*, bred to the Law: tho' he afterwards studied Mathematicks and Physick. *J. Leo* gives a long account of his Grandfather, that he was sent by his countrymen, who intended to revolt, to offer the Crown to the Emperor of *Marocco*: that he was by him constituted chief of the Priests, and great Judge of the Kingdom of *Corduba*: a post, which he enjoy'd a long while, and was succeeded in it by his son, and his Grandson. Our *Averrhoes* was famous for his liberality, and patience, and for his continual application to study: and without doubt he was a man of strong natural parts, and a very subtil reasoner. He had the title of *Commentator* given him, from the

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<sup>a</sup> 63, 63

<sup>b</sup> Bib. Vet. Hispan. 242.

many volumes he wrote upon *Aristotle*, and was call'd besides, the *Soul of Aristotle*. In *Physick* he wrote a Book at the *Miramamolin* of *Marocco's* command, which goes by the name of *Colliget*, divided into *seven* parts, containing the whole Science of Medicine, and is chiefly a compendium, as he owns himself, of what had been said by others, with some additions of his own. He begins with the general rules of this Art, and so descends to particulars; and therefore he says, no body will be able to understand what he wrote, but who is well vers'd in Logick and natural Philosophy: accordingly he mixes more of the *Aristotelian* Philosophy with his Theory of Physick, than the other *Arabians* do; for which defect he finds fault with the *wise Men* of *Andaluzia*. And this, I suppose, he must be understood to mean, when he says, *m* he shall use expressions



and explain things, which his predecessors never did; and shall deduce every thing from the roots of natural Science. For in *Anatomy*, he professes he gives us nothing new: and indeed he here intirely copies after *Galen*: and as to the *Practical* part of this Work, there is scarce any thing in it, but what is borrow'd; and tho' he does speak several times of his own experience, yet he does not seem to have been much conversant in Practice, as indeed we may guess he was not, from the History of his Life. However, there is one observation he makes, which I find no where else, that the same person can have the *Small Pox* only *once*. The chief design indeed of this Treatise, appears to be to lay down right notions concerning the *Speculative* part of Physick, in which there were in his time great disputes: and therefore as he follows much the same method as his master *Aristotle* observes in the *History of Animals*, so one great

aim he had in writing this book, was to reconcile the opinions of that Philosopher with those of *Galen*; an Author who seems to have the *Second* place in his esteem.

Mr. *Bayle* has collected a great many passages out of Authors, relating to *Averrhoes*; and as he seems never to have been acquainted with the original, he follows these Authors implicitly, who often mislead him. As where he tells us from *Champerius*, that he was a bitter enemy of *Avicenna*, and that for this reason he avoids ever naming him; which he does in this very book often, and in his *metaphysical* Disputations, not to mention the Comment he has writ expressly upon that Author's *Cantica*. And as to being his *enemy*, as is here suggested, if we look into this very comment, we may easily be convinc'd of the contrary; for he thinks this treatise of *Avicenna*, one of the best introductions to *Physick*, which ever appear'd;  
and



and therefore because it was concise, and sometimes wanted an explanation, he undertook that Task himself. And to shew his candour, even when *Avicenna* seems to lay down some wrong positions, he explains in what sense they shou'd be understood, so as to be consistent with truth: as particularly in the doctrine about *bleeding*<sup>a</sup> old men, (which he distinguishes perfectly right) and the making use of *subterraneous*<sup>b</sup> caverns. The last rule particularly, he says, wou'd not so well suit his Climate, which was the *fifth*, i. e. *Spain*; but might be very proper for the *fourth*, which was *hotter*, and where *Avicenna* liv'd. What Mr. *Bayle* recites from Mr. *Pasquier*, about *Averrhoes* bleeding his Son at three years old, is equally a mistake: for *Averrhoes* himself tells us, that it was *Avenzoar*, who 'us'd this Practice in the case of his own Son. So where he

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<sup>a</sup> 280.

<sup>b</sup> 277.

<sup>c</sup> 54.

quotes Mr. *Petit* for saying, that *Averrhoes* never gave any Medicine to the sick, and that he owns as much himself, is directly contrary to what this book will inform us: tho' I agree, that it is probable, he was no very great Practitioner.

Mr. *Bayle* wonders, why Mr. *Herbelot* is so short in his account of this famous writer: and I shou'd wonder why Mr. *Bayle* is so prolix upon the same Head, did I not consider, that he picks up a few odd Stories which have been handed about concerning his *irreligion*, particularly the celebrated saying, he is charg'd with, *Sit anima mea cum Philosophis*: a Saying, which, perhaps, there was no more ground to fasten upon *Averrhoes*, than any of those Particulars I have mention'd. This writer has, with no little pains, amass'd together all that he cou'd meet with upon this article in modern Authors; and in a more emphatical manner, enlarges upon what he found



found quoted from the Disputations which this *Arabian* wrote against *Algazel*, a man famous in the preceding Century for being the founder of a Sect call'd the *Motazelas*, and who dy'd *A. H.* 505 : a Piece finely writ, as he tells us from *Rapin* ; but, in his own opinion, very pernicious. In this are contain'd a great many speculations concerning the Soul, consonant to the doctrine of *Aristotle* ; among the rest the *Unity* of the *Intellect* is explain'd : from which *Mr. Bayle* wou'd infer, that he was a very impious person, and one who must of course maintain the *mortality* of the Soul : and consequently deny any future rewards or punishments. Why he shou'd be so fond of drawing *Averrhoes* into these opinions, I will not take the liberty so much as to guess ; only give me leave to observe, that if he wou'd have consulted the Author himself, instead of the Collectors he here quotes, he wou'd have found a very different account

count of his notions : for in one <sup>a</sup> dissertation *Averrhoes* asserts, that the Soul is *not material* ; and in another <sup>b</sup>, that it is *immortal*. So usual is it with these compilers of secret History to run into infinite mistakes, merely because they take every thing at second hand, and upon trust : whereas would they have been at the pains to go to the Fountain-head, and cast an eye only upon the original, their Memoirs wou'd have been much more exact.

But to digress no further, as there is little material in this Author, *Averrhoes*, relating to *Practice*, I shall not trouble you now with any further account of him, or his works. I shall only mention, that he takes notice of *Alkindus* <sup>m</sup>, the Author of a Treatise now extant, *concerning the proportion and doses of compound medicines* : and who, perhaps, might be the same with the fa-

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<sup>a</sup> Physic. Disput. 3.

<sup>b</sup> 4.

<sup>m</sup> 48.



mous *Peripatetick* of that name in the reign of *Almamoun*. In this book he endeavours to reduce the qualities of Medicines to the rules of *Arithmetick* and *Musick*: but *Averrhoes* justly thinks he refin'd too much, and that it is not only a work of meer Speculation, built upon no solid ground, *i. e.* that of the *quality* of a Medicine in the *compound*, increasing always in a *double proportion*, but owing altogether to his mistaking the sense of *Galen*, upon the same subject.

There are some other *Arabian* authors, whose treatises are extant, such as *Abenguefit*, *Bulcasem*, *Jesu Haly*, *Camanusali*, *Rabbi Moses*, &c. but as they contain little in them, which is material; and, as I propose to give you a History rather of *Physick*, than of *Physicians*, I pass them by.

But there is one writer still remaining, which I must, upon many accounts, speak of more at large, and this

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is *Alfaharavius* : an Author never mention'd by any other *Arabian* Physician, and scarce known in *Europe* to any but *Matthæus de Gradibus*, (who dy'd in 1460) 'till *P. Ricius*'s translation of him (a very bad one) appear'd in 1519, and this itself never seen by *Gesner*. The translator gives him a very great encomium ; and says, he is a very clear writer, succinct, and at the same time very comprehensive ; and in his opinion inferior to none, except *Hippocrates*, and his Interpreter, *Galen*. He compil'd a work, call'd *Al-Tasrif*, or a *Method of Practice*, divided into 32 Treatises, in which he is suppos'd by some to be excellent for the *Diagnostick* part, and describing the Symptoms of Diseases. The book indeed is very methodically writ, and without doubt deserves a good character. But then I must observe to you, that the greatest part of this work is almost exactly the same with what we may read in *Rhazes* : for instance,

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the 26th Tract about the distempers incident to *children*; the 28th concerning *Arthritick* disorders; the 30th, which treats of *Mortiferous* Medicines, are all in a manner transcrib'd from that Author. More particularly in his account of the *Small Pox*, in the 31st treatise, he copies almost every word of what *Rhazes* had written upon the *Pestilence*; and so little varies from him, that he retains the very same divisions, and even titles of the *Chapters*: nay, he mentions the same extraordinary virtue of a Medicine, which, tho' *nine* pustules are come out, will prevent a *tenth*; tho' he describes the Medicine itself a little differently.

And here give me leave to take notice of a fault, which is common to all the Editors of the *Arabian* writers, as well as to those who have written expositions upon them: I mean their magnifying indifferently, and without any distinction, this or that Author, as an  
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Original, and as one, who has peculiar excellencies in him. Few of them inform us, where they borrow'd from the *Greeks*, and scarce one of them seems to apprehend, how much they stole from one another. Had they given us such a detail as this, they might have sav'd themselves and their readers a great deal of trouble; and have left us some short animadversions, which wou'd have been of more use than any of their voluminous comments.

In perusing this Author I observ'd, that he refers to a book, which contain'd the Precepts and Practice of *Surgery*: this he does very often, particularly *p.* 80, 81, 88, 97, 99, 107, 117, 118, 129, 123, 124, 125, 127, &c. I compar'd these passages with *Albucasis*, as he is commonly call'd the only *Arabian* who has left us any separate treatise of *chirurgical* operations; and I had the satisfaction to see, that every case in *Surgery*, as mention'd by *Alfaharavius*, was  
treated



treated of by him. I desir'd the favour of Mr. Gagnier, who has very great skill in the *Oriental* languages, to enquire whether the *Arabick* original of *Albucasis* cou'd be found in the *Bodleian* library. Upon searching, he met with one *Manuscript* in Archbishop *Marsh's* collection N<sup>o</sup> 54, with this title (translated into *Latin* thus) *Tractatus x libri ZAHARAVI dictus operatio manûs* (i. e.) *Chirurgia & ars medica, circa cauterizationem, & dissectionem & commissionem fracturarum, in tres partes distributus* — but not finding the name of *Abulcasim*, (which is the name given him in a *Latin* M S. there by *Gerardus Carmonensis*, who translated him) he went further, and found another Manuscript amongst Dr. *Huntington's* N<sup>o</sup> 156, with this title at large — *Pars xi libri Al-Tasrif, Authore Abûl-câsem Chalaf Ebn-Abbas Al-Zaharavi* — and at the end of the Manuscript were these words translated out of *Arabick* thus, *Explicit hîc Tractatus*  
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*de Chirurgia, estque conclusio totius libri Practices medicinæ cujus Author est Ab'ul-casem, &c. Die primo mensis Safar A. H. 807. and in the Latin MS. already mention'd of Gerardus, it is call'd particula 30 libri Albucasim. The joint-authority of these two Manuscripts concurring with what I have observ'd before, about the references to a treatise of Surgery, puts it, I think, beyond all dispute, that what we have now under the name of *Alzaharavius* and *Albucasis* were writ by the same person. Add to this, that *Albucasis* often refers to a book, which he had writ concerning the *Practice of Physick*. But as I am now proceeding to speak of the *Chirurgical* works of this Author, I shall call him by the latter name, as being more known, to avoid confusion upon this head.*

I don't find any certainty of this Author's age, but he is generally (though for what reason I do not apprehend) suppos'd



suppos'd to have liv'd about the year 1085: but there is some ground to think he was not so ancient. For in treating of *wounds*, he describes the arrows of the *Turks<sup>m</sup>*: a nation which scarce made any figure, 'till the middle at least of the *twelfth* century. And from what he says, that *Surgery*, in his time, was in a manner extinct; so that scarce any footstep of the art remained: one may, I think, infer, that he liv'd long after *Avicenna*; for in that Physician's time, we know, *Surgery* was in good repute. *Albucasis* reviv'd it; and thinks it is the highest impudence to attempt any thing in it, without being well versed in *Anatomy*, and in the *virtues* of Medicines, especially the former; and adjures all of this profession never to undertake, for the sake of gain, a case which they do not understand. Tho' he takes a great deal from the *Greeks*, and especially from

*Ætius*, and *Paulus*, yet of the *Practical* writers he mentions only *Hippocrates*, and *Galen*: and this by the way may be another reason to make us believe, that he is the same person with *Alsaharavius*, who in like manner in his *practical* work, does not quote above *four* or *five* authors, *viz.* *Rhazes*, *Honain*, &c. besides these *two*. He throws by, he says, all that is superfluous in *Surgery*, and retains only what is useful and necessary: and acquaints us, that he had join'd *long reading* and *experience* together; and protests he will relate nothing, but what he had seen. He is to be commended particularly for this, that he is the only one among the ancients, who has describ'd the *instruments* in each operation, and explain'd the use of them; and the *Figures* of these instruments are in both the *Arabick* Manuscripts, which I have nam'd, tho' not so finely and elegantly drawn, as in the *Latin* copy. Another thing very remarkable, and indeed peculiar



culiar to himself, is, that he gives his reader warning, wherever there is any danger in the operation: a caution many times as useful, as the long and minute directions of others, how to perform it.

In his *first* book he treats only of *Cauteries*; and seems to be in a rapture in speaking of the divine and secret virtue of *fire*: he gives an account of *fifty* distempers, where they may be of service, and in which he actually experienc'd the method himself. And 'tis very certain that by this operation, however painful and terrible, surprizing cures have often been done. He lays down all the directions for applying them: and none shou'd use them, he says, but those who have a good insight into *Anatomy*, and know exactly where the nerves, the tendons, the veins, and arteries lie<sup>a</sup>: and therefore he advises

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<sup>a</sup> I. 49.

great caution in this respect, and relates the History of one, who was kill'd in a *Sciatica*<sup>b</sup>, for want of this circumspection; by cauterizing the *instep* and hurting the tendons there. And for this very case he describes a cautery, terrible, he says himself, to behold, (and therefore not often us'd by him) yet however of very great efficacy; and accordingly he recommends it, in cases of extremity, to his disciples. We see how much more familiar the practice of the *Cautery* was with this *Arabian*, than even with the *Greeks*: and we may the less wonder at it, since the way of burning by the *potential Cautery* had been commonly used by that nation, and had the name of *Ustio Arabica* given it many ages before, as *Dioscorides*<sup>c</sup> informs us in the History of *Goats-dung*, which was the material they applied. And *Prosper Alpinus* remarks, that in his time *Ustion* was the remedy most us'd, and was most

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<sup>b</sup> 1. 42.

<sup>c</sup> 2. 73.



depended upon for inveterate distempers, and particularly aches, not only among the *Ægyptians*, but among the *Arabian* Horsemen, who liv'd chiefly in tents, and in desarts<sup>b</sup>. The same observation we find in *Bellonius*<sup>c</sup>, who saw himself this method practiced among the *Turks*: and what they made use of for this purpose, was either some rag, or wick of a candle.

In his *second* book he treats at large of the operations perform'd by *Incision*, to the number of *ninety-seven*: and in his introduction observes, that this part of *Surgery*, is much more dangerous than what he had just now treated of (*i. e.*) the use of the *Cautery*, and therefore shou'd be undertaken with much more caution and circumspection; because upon this frequently ensues an evacuation of *blood*, in which alone life consists. I shall take notice only of

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<sup>b</sup> Medic. Ægypt. lib. 3. 12.

<sup>c</sup> 3. 20.

what seems to be invented, or improved by him : and now and then remind you by the way, where he has added any thing to, or varied from those who wrote before him.

He begins with describing the operation, in opening a *Hydrocephalus* : not only where the water is collected between the bone, and the skin ; but where it lies between the skull, and the *Dura Mater*. The manner of performing it in each sort is chiefly taken from *Paulus* : but he adds from his own experience, that he wou'd rather dissuade such an attempt, for he never saw it succeed in any one instance. And this is his opinion in general, in relation to *both* the sorts he here mentions. However, as to the *first* of them, where the tumour is *external*, sometimes on the fore-part, sometimes on the hinder-part, and contain'd between the skin and the *Cranium*, or perhaps even between the bone and the *Pericranium* ; tho' he does not seem to encourage the  
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operation even in such a case, yet History furnishes us with examples, where a cure has been perform'd : which I shall have a more proper opportunity to speak of in another place. There is still a *third* Sort of *Hydrocephalus*, where the fluid is confin'd not only between the *Dura* and *Pia Mater*, but in the substance of the Brain itself: which last in its own nature, as well as by the testimony of all authors, is generally, if not utterly incurable, and therefore not to be attempted by any wise man. Tho' the reason they generally assign for the operation here being so fatal, seems to be very unsatisfactory; I mean the dividing the *Dura Mater*. Wounds here, no doubt, are always attended with some danger: and we have instances every day, how the least puncture in a part so exquisitely sensible, often causes an Inflammation, Fever, Delirium, and Death. Upon this account *Albucasis*

gives a great caution<sup>a</sup>, how it ought to be loosen'd from the bone, as he says it may easily be, in applying the *Trepan*: and to avoid the danger of hurting this Membrane, he orders a rim or margin to be made in the instrument, in order to hinder its going too deep: a contrivance, which *Acquapendente* afterwards improv'd, by adding *wings* to it: and without dispute all this caution in the operation is very proper. However we know, that not only wounds have been made in those parts of this Membrane, which are free from the great blood-vessels, but that pieces of the Membrane itself have been separated, and matter which lay under it, or in its duplicature, consequently discharg'd without loss of life. A stronger argument still is, that where even the substance of the brain has come out, the Patient has recover'd. Upon this foot of reasoning some have

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advis'd the opening of this Membrane, whenever any humour or matter was lodg'd between It and the *Pia Mater*. *Vertunianus* and *Gabriel Ferrara* seem to be the *first*, who recommended this Practice, and *Glandorp* and *Marchetti* tell us, that they have tried it with success. And tho' the attempt has been thought so bold, that few have ventur'd to put it in execution, yet several of our own Surgeons have found by experience, that this method has been both necessary and safe.

It will not be foreign to this purpose to make a further remark, that *Albucasis*, where he treats of applying a *Cautery* to the *Head*<sup>d</sup>, (an application he by no means approves of) acquaints us what a great opinion some had of it, who imagin'd *Fumes* and *Vapours* might be let out of the brain thorough the *Dura Mater*, by such a vent. Some

of the moderns have run into the same conceit; and have been still more extravagant in directing the cure, by so painful an operation, as *Trepanning*. But this Membrane is so thick and compact, in a natural state, that it is impossible any thing contain'd within its cavity can pass thorough it, and therefore *Anatomy* may teach us, how absurd this advice must be. And wherever it has done good, in the *Head-ach*, *Vertigo*, *Epilepsy*, &c. as some affirm, (and accordingly with the like discretion, contrary to the experience of the best Surgeons in all ages, and the light of *Anatomy*, order the *Trepan* to be set in the middle of the coronal Suture) there has been either a foulness in the bone, or *pus*, blood, or worms, collected between the skull, and the *Dura Mater*: the removal of which, and not letting out the imaginary fumes, cures the distemper, as appears even from the accounts of *Severinus* himself, a violent advocate for *Trepanning*



*panning* in all these cases. And that this is the truth of the fact, is evident from the very arguments these Authors use to shew us the reason of such a Practice. For they tell us, that it is a common custom among *Faulkoners* to open the skull of their *Hawks* in a *Vertigo*, with a *Cautery* : from whence, say they, proceeds an *Ichor* or sanious matter, which, when it has done running, makes a perfect recovery. So that the very instance they give, to prove the advantage of the *Trepan* in these cases, shews that some extravasated matter, not any *Fume* or *Vapour*, was the cause of the disease.

From what has been said, it plainly appears, that the wounding the *Dura Mater* does not account for the danger in opening an *internal Hydrocephalus* ; as little satisfactory is the reason which *Acquapendente* gives for it, the letting in *cold* air upon the brain. The danger which *Albucasis* apprehends, seems rather

rather to arise from a total relaxation and weakness of the brain and all the nervous system, and indeed a dissolution of nature itself. For in this case, not only the *Ventricles* of the brain and the *Medulla Oblongata* are affected; but the distemper often reaches thorough all the *Spine* itself: So that the *Water* making its way down thorough the whole length of it, frequently raises *Chrystalline Tumours* in the *back*. Accordingly, when any such is open'd, one may sometimes from thence blow up the *Ventricles* of the *Brain*. And for this reason, because the seat of the distemper lies higher, opening the Tumour, which appears in these lower parts, seldom proves of any service.

*Albucasis*, tho' he does not think it proper to use any incision in a *Hydrocephalus*, yet in other *cutaneous* swellings of the Head, which are small and circumscrib'd, especially, if they are contain'd in a *Cystis*, by all means advises  
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the operation : and says there is no manner of danger in it, if care be taken to avoid cutting the Arteries and Nerves ; and much less, when what is contain'd in the Tumour is a hard stony substance, because there is less danger of any flux of blood. And he gives an instance from his own experience, where he opened such a swelling in an old woman, and found what was enclos'd in it was no easier to be broken, than a *Flint*.<sup>m</sup>

*Albucasis*, copying after *Paulus*, speaks of Tumours in the *Tonsils*, which inflame and suppurate : and explains the manner how in some cases, the *Tonsils* themselves, when they are much tumefied, shou'd be *extirpated*<sup>n</sup> : a Practice tho' attended with difficulty, yet sometimes with no danger ; as *Celsus* assures us, and the experience of the Moderns can attest. However he does not ad-

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<sup>m</sup> 2. 42.

<sup>n</sup> 2. 36.

vise the operation, unless the Tumour be of a white colour, and round, and the root of it, besides, small. For if the basis be very large, a flux of blood, he says, is much to be fear'd : which has often indeed happen'd in this case, so as to prove extremely troublesome, if not dangerous. Upon which account *Acquapendente*, who never is inclin'd to any severe operation, does in a manner dissuade this, tho' recommended by the authorities I have mention'd : and others choose to apply a mould Caustick, which by being let into the very aperture of the *Tonsils*, waists the substance of them by degrees : and this indeed seems to be the safer method, and in most cases as effectual.

In the same chapter *Albucasis* takes notice of some other Tumours, which sometimes grow in the *Mouth* and the *Throat*, and which he says must be extirpated in the same manner which he describ'd before in the case of the *Tonsils*.



*filis*. And he gives a remarkable History of such a Tumour, which was livid and without pain, in a woman, who cou'd neither swallow liquids nor solids, nor even scarce breathe; and who must have died in a day or two, unless assisted by the Art of *Surgery*. This Tumour had thrown out two branches into the cavities of the *Nose*: he gives a particular account how he proceeded in making incisions by degrees, and cutting them off: 'till at last, when he observ'd, that after he had remov'd one, a new one sprung up, and that he was, as it were, only taking off a *Hydra's* Head, he had recourse to the *Cautery*: which he says, must have hinder'd any further increase of the swelling; tho' he is so ingenuous as to confess, that he does not know, what God did with the Woman after.

He lays down also the method (according to the doctrine of *Paulus*, whom he here transcribes) of cutting off the  
*Uvula*°,

*Uvula*°, when it is impostumed, or so lax, that no *Topical* medicines will reduce it: and he gives this caution, as the other does, not to take off any more, than what is a præternatural excrescence, for fear of injuring the voice. For the *Uvula* indeed is not improperly called the *Plectrum vocis*, and is generally of absolute necessity to articulate speaking. But *Hildanus* describes a case, where the want of it produc'd no impediment in the speech. And *Fallopins* is of opinion, that the loss of the *Uvula*, then only affects the voice, when the palate is lost too: tho' it must be confess'd, that the instance is very rare. But when in this affection of the *Uvula*, the patient will not admit of *incision*, or the *actual cautery*, he advises a *liquid caustick* made with Lime, which applied through an instrument, in *half an hour* (*Paulus* says an *hour*) makes the part black, and con-

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tracts it, 'till by degrees it falls off: a method, which he frequently uses in other cases<sup>t</sup>. And our Surgeons have such an instrument, as an *Uvula Spoon*, to this day.

In treating of a *Bronchocele*<sup>q</sup>, or a rupture in the fore-part of the neck, which, he says, is most frequent in *Women*, he is fuller, than the *Greeks* or *Celsus*; and he very rightly distinguishes between that which is *natural*, and that which is *accidental*. The *first* sort is not to be touch'd. Of the *second* there are *two* Species: one like a Tumour, which contains some gross substance; the other like an *Aneurysm*. But tho' he is so bold in using the *Knife*, he advises the operation only in the former case: and even not there neither, unless the Tumour be loose, and little, and enclos'd in a *Cystis*. This sort of swelling may, no doubt, be remov'd by art.

Sometimes these excrescencies are full of *Water*, sometimes they have nothing in them but *Air*: and these cases likewise may be remedied by *Incision*, *Friction*, or *Compression*. Sometimes they turn to a *fleshy* substance, which lying between the skin and the wind-pipe, resembles a *Flap* or *Dewlap* hanging out, just like that of a *Turkey-cock*, when he is angry. This is a very frequent distemper in those countries, where they drink great quantities of *cold water*: especially where they do not cool their *water* in *snow*, as in other warm Climates; but pour *Ice* into it, as the way is with the ordinary people, who live upon the bleak Mountains of *Genoa* and *Piedmont*. The matter of fact is as true, as that they themselves attribute it to the drinking this water: and from the nature of cold, it is not difficult to account for this effect. For the liquor in going down, must needs chill the muscles of the *Throat*, i. e. it contracts the vessels, and thickens the humours  
which



which circulate thorough them at the same time, from whence must follow a stagnation or obstruction, and after a while a swelling in those parts. And it is remarkable, that Tumours, which owe their origin to this cause, are and always continue *fleshy*: whereas other *Bronchocele's*, which proceed from *strains, bruises*, and such like accidents, often suppurate, or turn to a *Meliceris, Steatoma*, &c. as *Albucasis* observes. Among the *Spaniards* swellings in the *Glands* of the *throat* are very frequent, who indulge themselves immoderately in the use of *cold liquors*. And that the coldness not only of the liquors, but of the *Climate* itself, may produce these effects, seems to be plain from the observations we find in Writers, that these swellings about the *throat* and *head*, are much more frequent among the *Northern Nations*, than the *Southern*.



Tumours very often happen in the *Thyroidal* glands ; but such a swelling is not properly a *Bronchocele*, though sometimes so miscall'd, but a *Struma*, or *Scrophula colli*. In morbid bodies I have seen these glands enlarg'd to an extraordinary bigness, so as to reach down almost to the *Clavicles* : and in such cases they generally turn *Scirrhus*. When the swelling here is thus confirm'd, we may easily learn from *Anatomy*, were we not warn'd by *Ætius*, that the distemper is in its own nature incurable : for I believe, neither any inward medicine nor outward application can *dissolve* it ; and *repellents* wou'd rather do mischief, and throw the Humour upon some other part. Neither wou'd any prudent Surgeon, I presume, attempt to extirpate such a large Tumour, for fear of cutting an artery or vein, or the *recurrent* nerve. And *Albucasis*<sup>r</sup> gives us a suffi-



cient caution, in telling the story of an ignorant operator, who in this case, by wounding the *Arteries* of the neck, killed the patient upon the spot.

He relates the case of two fungous swellings *f* in the belly which he cut off, in one was contain'd eighteen ounces, in the other six ounces, of a liquid substance: they were White, and the roots of them small; the edges of them were invers'd, and a Humour continually ooz'd out of them. But he gives the operator a great caution, how he shou'd be sure, that it is no *Aneurysm*: or if there be the least suspicion of it, to have a *Cautery* in readiness. When the patient is afraid of such an operation, he proposes another way of tying them with a leaden thread, 'till they drop off. But if the roots are large and thick, and the Tumour of an ill colour; he forbids tampering with it, for fear of its being

*cancerous*. And as to *Cancers*“, he thinks, tho’ they are never so recent, they ought not to be attempted, if large ; for he never cur’d one, or saw one cured. So that you see that, though this Writer’s Surgery is very bold, and what wou’d now be call’d cruel, yet he never rashly stuck in his knife at a venture : but always made himself master of the nature of the case, and consider’d the probability of success, before he attempted the operation in any of these dangerous distempers.

In the *fifty-seventh* chapter he treats of *Circumcision*\*, and says, none of the ancients speak one word of it, and that he was the *first* who found it out, and practis’d it. This by the way is a certain proof, that he not only had forgot what *Paulus* expressly wrote upon this very article, but that he had never met with *Celsus* ; who describes much



the same manner of cure in a *Phimosis* <sup>y</sup>.

The observations he makes about delivering Women, either of a live or a dead child, are many, and proper. The instance he gives from his own knowledge is very extraordinary, of a Woman<sup>z</sup>, who had a child which died in the *Uterus*, and after that was pregnant again; the *second* conception died too. Some time after an Abscess broke out at the navel, from whence, to his great surprise, not only *pus*, but *bones* came out. Upon reflection he found, they were the bones of a *Fætus*, and he took a great many of them out. The Woman liv'd many years after, but had a continual running *Ulcer* at that place. However strange this story may appear, the experience of the moderns furnishes us with several parallel instances; one particularly, where the Woman not only

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y 7. 25.

z 76.

recover'd, but liv'd to have a child after<sup>a</sup>. And there have been cases, where the *Fœtus* has never been in the *Uterus*<sup>a</sup>; but has lain either in the *Ovary*, the *Fallopian* Tube, or in the cavity of the *Abdomen* itself: so that sometimes the bones have made their way out at the *Anus*, or thorough the Muscles above the *Os Pubis*.

It is a remarkable case we find in *chap. 86*, of an Abscess in the thigh, which made the bone carious the length of a *Palm*: the whole substance of the bone, by degrees, cast itself off, and so firm a *callus* grew in its room, that the man was able to walk very well after. And the story he tells of one, is no less singular, who in a *Gangrene*<sup>b</sup> cur'd himself by cutting off his hand, when he (*Albucasis*) had refus'd to do it for fear he shou'd die in, or quickly after the operation. He mentions this instance,

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<sup>a</sup> Vid. Philosoph. Transact.

<sup>b</sup> 87.



he says, for no other reason than to shew, what may be sometimes undertaken with confidence in such mortifications : and he very well observes, that nothing can be of so much use to an understanding Practitioner, as to attend diligently to all the cases he can, which may be a direction to him for the future.

He is more full and circumstantial in describing the *Paracentesis* in Dropsies, than either *Celsus* or *Paulus* is : and says, that of these an *Ascites* is the only sort, which admits of this operation ; he might have added too, that this operation is the only cure, which the distemper admits of. For when this is the case, I am afraid, that all internal Medicines, whatever miracles are pretended to by them, must fail ; and the Patient ought to have the honest advice given him, to have timely recourse to Surgery, which can afford him the only remedy by a *Paracentesis*, or *Tapping*.  
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It seems as if nature had first pointed out this application ; the Water being sometimes observ'd in a *Dropsy* by a casual Wound, or by its own force, to burst out, as it were by way of *Crisis*, at the *Navel* and other parts of the *Abdomen*. And therefore this operation is as old, as any records we have in Physick : it is mention'd several times by *Hippocrates*, and is so accurately set down by this Author, that the moderns have added very little to make it safer or more commodious. Accordingly he defines the place, where the *Aperture* is best made ; he gives us the method of making it : and describes the form of the instrument, a *Spathomele*, with two edges, which, after the incision is perform'd, must be drawn out, and a *Canula* put into the hole ; so fenc'd with a sort of a ring, that it shou'd not go too deep. He relates at length the management, which must be us'd to keep it in, in order to evacuate the Water thorough



it the better. And this way certainly answers the end of that instrument invented by *Barbette*, or rather *Blockius*, tho' the former wou'd have it be thought, that no such thing was ever in use among the ancients.

As to the manner of evacuating the Water, he is so particular, as to advise the letting-out about *half* of it the first time : and then every day by intervals, such a proper quantity as the strength of the Patient can bear (which must be judg'd of, he says, by the *Pulse* and the *Respiration*) 'till the Water is quite exhausted. *Celsus* says this quantity shou'd be about a *Hemina* : tho' to our surprize we may find it asserted by several of the modern Surgeons, that the quantity to be evacuated by *Tapping*, is no where express'd or assign'd. He forbids, as all the ancients and indeed almost all the moderns do, the drawing off all the Water at once, for fear of a *Syncope* or *Death* : for which reason this operation, tho'

tho' practic'd from all antiquity, has been generally look'd upon as extremely dangerous.

If we may believe History, such accidents have certainly happen'd: and therefore it may not be thought out of the way to inquire into the reason of this appearance; that so we may with more security avoid the danger this operation is liable to; especially since the writers of Surgery are so silent in this particular. *Fienus* indeed gives us two reasons, (which, tho' he mentions nothing of it, he seems to transcribe with little variation from *C. Aurelianus*) why there is such immediate danger upon drawing out the water all at once. *First*, because the water, tho' preternatural, has a native heat, and is well stor'd with Spirits, and therefore upon its being suddenly let out, the parts are left cold, and nature being destitute of this heat and refreshment, grows languid and lifeless. To this it is easily answer'd, that  
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the *Viscera* of the *Abdomen*, after the emission of the water, are as warm as they should be in a natural state: and suppose they shou'd any of them contract this imaginary frigidity, we know very well by experience, that 'twou'd be far from affecting the vitals so suddenly, and putting an immediate period to life. Besides we find often upon dissection, the two principal of them, the *Liver* and the *Spleen*, not at all tainted in this disease. The *second* reason is much of the same stamp, that the water in an *Ascites*, is *secundum quid*, as he expresses it, become natural, and the parts have been us'd to swim in it, and to be cherish'd by it: upon the evacuation of the water they change their situation, and from this sudden change ensues death. The arguments are so precarious, and the inferences so inconclusive, that at first view the weakness of the reason discovers itself. The same may be said as to the *Fuga Vacui*, which he mentions in

another place. These are all the arguments I can find, which authors furnish us with : so that if we wou'd be satisfied in this particular, we must some other way account for this effect, which the sudden evacuation of the water sometimes produces : and perhaps we may rationally enough explain it, if we consider the manner, in which an *Ascites* is first form'd.

And I shall examine first, what share the blood-vessels may have in it ; whose coats are so contriv'd, that from whatever cause the blood flags in its motion, or stagnates in the *Capillary* ducts, the thinner particles can make their way thro' the pores of them, so as not to return again into the road of the circulation : and the longer this cause acts, the vessels will be more distended, and the humours more easily extravasated. So we find by experiment, that, if a *Ligature* be made upon the *Jugular Vein* of a Dog, a serous matter will ooze out  
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between the Integuments of the Head and into the Interstices of the Muscles of the neck. So too in the vessels of the *Abdomen*, whatever makes too great a compression upon them, or causes an obstruction in them, the more fluid parts of the blood, that is, the *Serous*, are forc'd thro' the coats of them, and float at large in the cavity of the belly. So a *Scirrhus* or obstruction in the *Liver*, *Spleen*, *Mesentery*, &c. may produce this effect : and an *Ascites* has been often observ'd to succeed Tumours in the lower belly ; insomuch that *C. Piso*, who made very good use of *Anatomical* knowledge, says, that whoever is conversant in the dissection of *Hydropick* bodies, will find a *Tumour* to be the most frequent, if not the only cause of an *Ascites*. But this distemper is not always form'd this way ; for very often, as we observ'd before, the *Viscera* are found to be intire upon dissection, in an *Ascites*, as well as in a Dropsy of the *Peritonæum* : and there-  
fore

fore many times we must look for the cause of this distemper in the blood itself. The quality of the blood most Writers pitch upon for this purpose is, when 'tis too much inclin'd to *Fusion*, and diluted with Serum, and so easily slips out thro' the coats of the vessels: this perhaps may be the case sometimes. But even the contrary quality will produce this effect, as it makes the blood more subject to obstructions. Hence we sometimes find, that an *Ascites* succeeds a *Faundice*; and that in an *Ascites* the blood is often thicker, than it naturally shou'd be: and that the fault more frequently lies in such a crasis of the blood, may be further infer'd from what is observ'd in the dissection of *hydropick* bodies, especially those that are young; that the *Lungs*, the great and primary instrument to give a due comminution to the blood, are generally obstructed. The particular vessels, from which this *hydropick* humour takes its rise, cannot  
be



be determin'd: only 'tis more than probable, when the *Viscera* are found and intire, as they often are, that it comes from those of the *Cawl* or *Peritonæum*. *Hippocrates* seems to derive it from the former, and indeed there is some ground for his opinion; for it seldom happens, but that in an *Ascites* the *Cawl* is either corroded, wasted, or putrified: and as to the *Peritonæum*, we see every day how the Glands of that Membrane are usually affected in these cases. A laxity of the coats of the Blood-vessels, a rupture of the *Lacteals* or *Lymphaticks*, produce the same effects with too great a thinness or thickness of the blood. So that from whatever cause this extravasation proceeds, there's a constant oozing out from the vessels, till the whole cavity of the belly is fill'd, or at least till the water by its own weight and pressure is able to close the pores of the vessels, so as to put a stop to the effusion of humours. In this case then there is a per-

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petual

petual communication between the vessels, and the extravasated water ; so that when 'tis let out by a *Paracentesis* from the cavity of the belly, it is the same thing, as if a derivation had been made immediately from the vessels themselves.

To come therefore to the point we propos'd, that is, the danger, which the ancients apprehended of evacuating all the Water at once ; let us but examine the reason, why any other evacuation, when immoderate, is dangerous : and we can't have a more obvious and familiar instance of this, than *bleeding*. When too great a quantity of blood therefore is drawn off, the force of its protrusion, upon that very account, is much less : so that the velocity decreasing, the particles cohere much closer together. Hence the blood does not afford so liberal a secretion of spirits ; and those few it does separate, are but very weakly driven into the nerves : and if



we consider, that the coats of the vessels cannot immediately contract themselves, so as to adapt their cavities proportionably to the quantity of liquors which run through them, the velocity will still be less upon the blood's flowing in wider canals: and from this slowness and cohesion of the blood ensues faintness, and defect of spirits; and if the evacuation be excessive, death. I have chosen to instance in bleeding, because *Celsus* himself, to shew the danger of drawing off too much blood at a time, takes the Parallel from *Tapping*: and if this, says he, is constantly so in letting out the water in *Dropsies*, how much more does the same rule hold in *bleeding*? The reason is certainly the same in both; and what still comes up closer to our purpose, which is the evacuation of humours not confin'd in vessels, we see in large suppurated Tumours, if the extravasated matter be let out all at once, the same ill consequences sometimes follow,

as we mention'd before. In the present case therefore, when the water is vented in too great a quantity by a *Paracentesis*, the pores of the vessels, by which the *Hydropick* humour us'd to discharge itself, being still free and open, give way to a further eruption: and that indeed in a more profuse manner at this time, since the pressure of the water is, in a great degree, taken off, which in some measure serv'd to constringe the coats of the vessels, and hinder the Serum from flowing out so plentifully, as it wou'd otherwise do. So that, upon the removal of the water, the vessels open wider; and the fluxion of humours from them into the *Abdomen* is so great, that it may produce the same alteration upon the blood and spirits, as we just now explain'd in the case of *bleeding*. The better to secure the *Abdomen* from any return of this *Hydropick* inundation, C. *Aurelianus* advises *Bandage* after a *Paracentesis*; he mentions it *twice*,  
and



and the use it serves to, he says, is to hinder the increase of the swelling. The reason seems to be very just, for the tighter the belly is kept, the greater the pressure is upon the vessels, and by that means the effusion of Serum less. The like method of applying Bandage, Mr. *Littre* recommends, for the quick reunion of the parts after a *Paracentesis*, in a Dropsy of the *Peritonæum*.

The reasoning we have applied about the wast of Spirits, is confirm'd by the very success of the operation: for *Boys* are seldom tap'd without danger. *Galen* says, he never knew but one, who escap'd. The laxity in the fibres of the vessels, (which is always in this age, as is plain from that great propensity to sweating) lets the juices ooze out too freely; and if it does not immediately kill, by exhausting the spirits and occasioning fainting fits, at least it furnishes a supply of Humours to renew the distemper: and therefore those in such a tender age, are

excluded from this operation by *Albu-  
casis*. The like observation holds, when  
the vessels are very weak, or when the  
blood is in a very languid state, let the  
cause be what it will; as in the case of  
those, who are worn out with sickness or  
old age. And from hence appears plainly  
enough the reason of the caution, which  
*Hippocrates* gives, that a *Paracentesis* shou'd  
be done in time, while the strength serves.  
Accordingly *Albucaſis* forbids us to at-  
tempt the operation in *old* persons: and  
'tis very amazing that people, when they  
are satisfied that there is a true *Ascites*,  
that is, such as cannot be cured with-  
out a *Paracentesis*, shou'd defer this ope-  
ration so long, 'till the only remedy,  
which was left for them, proves itself  
their destruction.

I have here endeavour'd to account  
for the accident of a *Syncope*, which  
frequently happens in this operation,  
because I see no rational account hi-  
therto given of it: the reason Mr. *Ga-  
vengeot*<sup>a</sup>



*vengeot*<sup>a</sup> assigns is, to me, incomprehensible, the *descent of the Diaphragm into the Belly*, upon the venting of the water. Can the *Diaphragm's* returning into its right and natural position, cause a fainting fit? I shou'd have thought that the *lower* it descended, the more liberty wou'd have been left for the *Heart* and the *Lungs* to act: the likeliest way to prevent a *Syncope*. This appears as strange a sort of reasoning as another he makes use of, that a *shortness of breath*<sup>b</sup> in this case is occasion'd, by the inaction of the *Epigastrick Muscles*, which, being extraordinarily distended, lose their spring, and consequently can no longer counterbalance their *Antagonists*. Were I to reason, I shou'd imagin, that the more these muscles lose their spring, and the more unactive and distended they are, the ribs wou'd be less pull'd down, and the *Diaphragm* less press'd upwards. So

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<sup>a</sup> 152.

<sup>b</sup> 157.

that consequently the *Thorax* being less contracted, the breathing upon that account must be the freer. I cannot by the way forbear observing, how this writer often and unnecessarily affects to alter the Terms of Art made use of by the ancients: as in this very article he calls an *Anasarca*, a Dropsy by *Infiltration*. The *Greeks* thought, and from their time to our own days, every one else has thought the term, *Anasarca*, a very proper and significant expression to give us a notion of this disease: and I do not understand how this new-fangled word *Infiltration* (which is indeed no word in any language) conveys any Idea with it, which may help us the better to conceive, in what manner this sort of *Dropsy* here mention'd is form'd.

What has been said here of the open communication between the vessels of the *Abdomen* and the cavity itself, must of consequence be true, when a faintness ensues, or the distemper returns upon a

*Para-*



*Paracentesis*: for no one surely can be so absurd as to think, the water itself, which is extravasated, necessary to the support or life of the Patient. And therefore supposing the vessels to be strengthen'd to that degree, as to recover their tone intirely, and to hinder any further efflux of humours thorough their coats, there cou'd be no danger in drawing off all the water at once by a *Paracentesis*: and this seems to be the case of those few, which the writers of Surgery tell us of, where the water, by some casual eruption, has discharg'd itself all at once of a sudden, and yet without danger to the Person. The same holds as to what *Acquapendente* relates, that as this way always was practic'd by that bold operator, *Horatio à Nursia*, so it had sometimes success. But he says, as this happens very rarely, so neither can we by any rules of art judge, whether the Success will answer so or no; and therefore in this operation he follows

lows the opinion of the ancients, and advises the other method of drawing out the water by degrees. And here I cannot but take notice of a remarkable passage in *Acquapendente*, which is as great a proof of his integrity, as his judgment: He says, that the only *two* he ever *tap'd*, dy'd: one by not having the operation done, 'till the case was desperate; the other by pulling out the pipe on purpose, and letting the water all out of a *sudden*. However, he does not doubt, but the operation wou'd succeed, if the proper Rules were observ'd; and no body has laid down better rules for it, than himself.

Notwithstanding such has been the universal opinion of the danger in discharging all the water *at once*: yet certainly there are some disadvantages in letting it out in the ancient manner, by intervals and in little quantities, especially, when as has been the usual practice, no *bandage* is applied. For  
with-



without such a compression, it is not easy to intercept a new recruit of the *Hydropical* Humour, for the reasons I have before assign'd : so that during the operation, which must last several days, the swelling, upon the account of fresh supplies coming in, does not, in proportion to the discharge, subside. Add to this, that the keeping in the *Cannula* often injures the part, and sometimes occasions a *mortification* : tho' perhaps, as Bandage wou'd prevent the former inconvenience, so a *Caustick* apply'd before *incision*, wou'd in a great measure remedy this ; for by this means the edges of the wound wou'd be less liable to fret and inflame, upon the Pipe's being fastened in the *aperture*.

However the experience of our own times has taught us, that this other way of letting out the *water at once* may succeed : a Practice which you yourself, SIR, have been instrumental in introducing among us ; and which is  
now

now grown familiar in our own *Hospitals*, and in use, as Mr. *Garengeot* informs us, in those at *Paris*. And when the water lies inclos'd, as is frequently the case, in the duplicature of the *Péritonæum*, there is still the less danger from this method of performing the operation : for Anatomy shews us, that scarce any accident, such has been mentioned, can happen ; as well as that the coats of this membrane may, with the help of Bandage, more easily be brought to unite.

The Distemper he describes C. 93. is a very strange one, of which he had seen an instance himself in a woman of a lean Habit of Body, where the veins were very conspicuous, a Pain running from one Place to another. She shew'd him her Hand, where he perceiv'd a little swelling and inflation in the *Vein* : this, in an *hours* time crept like a *Worm* upwards, and then ascended to the arm quicker than can be believ'd, and mov'd like



like *Quicksilver* from one place to another. As the swelling remov'd, so did the pain. In an *hours* time more, it run over the body, 'till it came into the other hand. He wonder'd at the quickness of its shifting its place in this manner, and had never seen the like as in this woman. He does not mention, whether he prescrib'd any thing in this particular case or no ; but the method he advises, whenever the like happens, if the swelling be very visible, and the pain great, is to make an incision upon the part, and then apply a *Cautery*.

He is very particular in relating cases from his experience, of *Wounds* by *Arrows*, and gives an account of a great many considerable cures he had done himself<sup>b</sup>. Among the rest, he extracted the head of an arrow out of the *nose* thorough the *cartilage*, where it had lain conceal'd for some time : the cure, which

was perfect, took up *four* months. And he infers from what he saw in this operation, how ill-founded their maxims are, who assert, that the *cartilage* of the nose, when once wounded, can never unite.

He ends his *second* book <sup>m</sup> with describing the several ways of drawing blood from the *Veins*: and in speaking about those in the *Arms*, he relates *two* ways of opening them. The *first* by *Puncture*, with an instrument, in shape either like a *Myrtle-leaf* or an *Olive-leaf*; the latter of which has a narrower and sharper point: the *second* by *Section*, with a *Knife*, which he calls *Alnessil*, *Phleboto-mus Cultellaris*, and which *Guido de Cauliaco* says, was a common *Lancet*; but in this I believe he is mistaken, for the figure here annex'd is quite different from it. This *last*, says *Albucasis*, the Physicians of the best character make use of:



and he describes the forms of all these *three* instruments. In opening the vein of the *Forehead*, he advises another instrument call'd *Fossorium*, which is like the *Phlem* our *Farriers* use, and which, he says, must be struck upon by something or other to make it penetrate the coats of the vein : this is a better way, he thinks, of letting blood here, than by the *Phlebotomus* ; and if that be made use of, care shou'd be taken, that the extremity be broad.

Here, I believe, is the *first* account of what particular *instruments*, the ancients us'd in *bleeding*. *Galen* indeed expounds the μαχαίριον ὀξύβελές, which *Hippocrates* recommends for *Tapping* in an *Empyema*, by φλεβότομον, *such a Knife as is us'd in bleeding*. He mentions likewise the *Myrtle-knife*, and the μαχαίρα ἀμφήκη, *with two edges* : but these signify rather *Incision-knives* in general, proper for *Dissection* or cutting into *Tumours*, &c. rather than any ways appropriated to opening a  
*Vein.*

*Vein.* Such is the σμίλη or σμίλιον of the *Greeks*, i. e. the μαχάριον σηθαιδές, as *Galen* interprets it, of *Hippocrates*; such too is the μήλη which *Hippocrates* applies to draw off blood, by *Scarifying*, in *Ulcers*; and such is the *Scalper* and *Scalpellus* of *Celsus*; tho' for want of another word, this Author speaks of it, as the common instrument made use of in *Phlebotomy*. We see by what has been said about the vein of the *Forehead*, that the *Phlem* was in use in the time of *Albucasis*; and in all appearance, it was not only so in opening this vein, but even those of the *Arms*; as he himself seems to hint by so often repeating the term *percussion*. *Rhazes* and *Haly Abbas* express'd themselves in the same manner before him: and *Constantine the African*, who transcribes chiefly from them, but who liv'd before our Author, in treating of *Phlebotomy*, plainly describes this way of opening the veins in the *Arm*: his expressions are *ferire*, *venis feriendis*, *nervus*



*nervus percutiatur, ne os percutias.* And *Juvenal* seems to allude to this manner of bleeding in the same place, and uses a word to the same sense,

— *Mediam pertundite venam.*

and I am inform'd, that not long ago some of our own *Surgeons* did this operation in the like way. *Celsus's* word for the instrument of *bleeding* is *Scalpellus*: *Constantine* and all the lower *Latins* express it by *Phlebotomus*, in imitation of *C. Aurelianus*, and *Th. Priscianus*, who use the term *Phlebotomare*. It does not appear, how far this resembled our *Lancet*, a word derived to us from the *French*, and that, as *Diodorus the Sicilian* tells us, to them from *λαγνία* of the ancient *Gauls*. *Lanceola* in its proper and genuine signification, is no older than *Julius Capitolinus*; how long it has been applied to signify a *chirurgical* instrument I cannot tell: however, it may be trac'd as high at least as the time of *William of Bretagne*, who

liv'd in 1220, and wrote the History of *Philip August*, whose Chaplain he was. He gives us some account of the *Lanceola*, and distinguishes it very plainly from the *Phlebotomus*, both which instruments we see were made use of in that age. *Lanceola dicitur subtile ferrum acutum, cum quo minutores aliqui pungendo venam aperiunt in minutione. Aliqui cum Phlebotomo venam percutiunt, unde & Phlebotomia dicitur minutio.*

I had almost forgot to mention, that *Albucasis* is more full and exact in describing the process (the *Apparratus minor*) for extracting a *Stone* in the bladder, than either *Celsus* or *Paulus* is: particularly he lays down the method, how it shou'd be done by *incision* in *women*. The *Greeks* treat of no such operation in that *Sex*: and *Celsus* alone among the ancients, gives us some short description of it. However I very much doubt, whether *Albucasis* perform'd the operation himself: for it is plain I think by his account, that in those

times



times in the country\*, whatever it was, where he liv'd, a *Surgeon* was seldom or never employ'd upon this occasion. A Virgin it seems was never to be touch'd; and a chaste or a married Woman wou'd not discover such an infirmity to a man. A midwife therefore, or some other expert woman was to examin the patient, and take the Surgeons instructions indeed in this affair, but she perform'd the manual part her self: tho' he tells us there were very few to be met with, who were capable of executing it well. Such were the *Ialeivay* and the *Māiay* among the *Greeks*. The directions he gives, is to introduce the finger into the *Pudendum*, and by pressing upon the bladder with the left-hand, to bring the stone down as low as possible from the orifice of the bladder, to the root or bottom of the *Os Coxæ*: and there, wherever the stone is felt, to make an incision, which at *first* shou'd be but

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\* In a MS. quoted by Velschius, he is call'd Cyropolitani. Cyropolis was one of the chief Cities of Media, seated upon the Caspian Sea.

small : after this a *radius* is to be introduced ; and if the Stone is then felt, the incision is to be enlarg'd in proportion to the bigness of it. By his description the place of section seems to be lower than where *Celsus* orders it, which is *inter Urinæ iter & Os Pubis*, beginning probably from within the *Vagina*. And indeed it is plain it was so by another circumstance ; for one of the reasons he gives for the difficulty of this operation, greater, he says, much in *women* than in *men*, is, that the place of section in them is farther removed from the *Stone* ; and therefore requires a deeper incision, which consequently is attended with more danger. *Brunus* alone, of all the *Italian* Surgeons, transcribes the whole process from hence. But had the place been meant, where *Celsus* describes it, *Anatomy* wou'd convince us, that the passage to the bladder this way must be much shorter : for if the incision be made laterally, on one side of the Urinary duct, the knife slips immediately from



from the *Vagina* into the fore-part of the bladder. If the section be made in the *Perinæum*, there wou'd be no difference, as to the distance of the *Stone* in either *Sex*. The place of section here pointed out by *Albucasis* is exactly the same, where *Frere Jaques*, and after him Mr. *Rau*, chose to cut: tho' I do not believe that either of them learnt that way of cutting from this author. You may observe too, that *Albucasis* orders *two* different incisions to be made, as Mr. *Rau* did, as a greater security in coming at the stone. The incision may be made *here*, without wounding the *Vagina*; (a fault which *Frere Jaques* was frequently guilty of) especially in *Virgins*: and therefore 'tis with very good reason that Mr. *Rau* says the operation is more difficult in *women*, who have known men, or have had children: for in them the *Vagina* being much more dilated, more easily falls in the way of the knife: and in this case, you see, the *Vagina* must be

cut thorough *twice* ; and so must it be likewise, if the section be made in the *Perinæum* : and this *Gul. de Saliceto* was aware of<sup>a</sup>. So that this place here propos'd by *Albucasis* is the only one, where there is any possibility to avoid cutting the *Vagina*. One thing is very remarkable, that, if in the operation an *artery* should be cut, and a flux of blood should grow troublesome, his advice is to desist, and leave the stone behind : then to think only of curing the wound, and after some days, when that comes to a digestion, to return to the operation, and extract the stone. And this was the method, which *P. Franco*, us'd in making the incision one day, and drawing out the stone the next or some other day ; and which was frequently practiced here by Mr. *Cyprianus*, in Men.

I have remark'd before, how bold the *Greeks* were, much bolder indeed

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<sup>a</sup> 1. 47.



than the *Romans*, in performing the operations of *Surgery*; and how many they us'd actually to perform, which for the cruelty or difficulty of the undertaking have been laid aside, and refus'd by the moderns. But whoever will take a view of *Aulbucasis*, and compare him either with *Celsus* or *Paulus*, will think him much the hardier operator of all of them: the very reading the catalogue of his operations wou'd be shocking to any one, who has not seen a good deal of this sort of *Surgery*. I can't but wonder at one thing, that he shou'd not so much as say one word of the method, which some of his own nation had ventur'd to attempt in a *stone* of the *kidney*, which was to extract it by cutting thro' the muscles of the back. It is plain from what *Serapion* and *Avicenna* say of it, that it was practic'd by some in those times; tho' they both think the operation extremely hazardous, and most likely to end in death. And I just men-

tion this to shew, that in those days there was scarce any operation, how painful, difficult, or dangerous soever, but some Surgeons ventur'd to undertake it, and some patients to undergo it. And as to the case I have been speaking of, whatever has been said concerning the fatality of those wounds, which penetrate the *Pelvis* of the *kidney*, we find it clearly contradicted by the late learned Mr. *Bernard*, in the case he gives us of Consul *Hobson*, who had a stone cut out of his kidney by the famous *Dominico Marchetti* at *Padua*, and liv'd many years after in perfect health. The case is very accurately describ'd, and the reflections upon it worth perusing; the same account informs us, that the *Arabians* mention indeed such an operation, but think it the attempt of a Madman or a Mountebank, and that *Rouset* was the *first*, who ever seriously advised it. However besides the instance alledg'd, there is *one* more to be met with of this operation



ration of *Nephrotomy* being actually performed; and that is in *Mezeray's* History of *France*, where the fact is related thus. “ The Doctors of the faculty  
 “ of Physick at *Paris*, knowing that an  
 “ Archer of *Bagnolet*, who had been  
 “ very much afflicted with the stone,  
 “ lay under sentence of death, beg'd of  
 “ the King that he might be put into  
 “ their hands to make an experiment,  
 “ whether they cou'd open the *kidney*,  
 “ and take out the stone. The operation  
 “ succeeded so well, that the man  
 “ liv'd many years after in good health.”  
 This was done in the reign of *Charles*  
 the Eighth, who died 1498; near 100  
 years before *Rouset* wrote, and when the  
*French* Surgery was but just in its dawn.  
*Tulpius* is of opinion, that the advice of  
*Rouset* was founded upon what has been  
 sometimes observ'd of a stone's making  
 an abscess in the *kidney*, and working its  
 way out, as, in the case he describes, it  
 did in the loins; and which indeed *Hip-*  
*pocrates*

*pocrates* takes notice of. But 'tis as probable, he might have taken his notion from this matter of fact, which no doubt had made a noise in his own country; and which *Rouset* himself relates, tho' he tells the Story (from the *Supplement to Monstrelet*) otherwise in one or two particulars. Tho' these *two* instances (which perhaps are the only *two* upon record) will scarce recommend the practice; yet thus much at least may be concluded from them, that the operation, tho' dangerous, may possibly succeed, and is allowable at least in cases otherwise desperate, where the way is pointed out by an Abscess. The arguments drawn from *Analogy* by *Rouset* are worth perusing. We have reason to think, cutting for the stone in the *Bladder*, was thought at first a very dangerous operation; so much, that *Asclepiades* and his Sect exploded it as a pernicious practice; and *Hippocrates* wou'd have this only, of all *chirurgical* opera-



operations, left to a particular Sett of Men, who made it their profession. It is difficult to determine in all cases, what is impracticable in Surgery. Some attempts of this nature, which the ancients perform'd, have such an appearance of boldness in them, that I doubt we are too ready to think them incredible, merely because we don't see them undertaken in our days.

Thus have I endeavour'd to give you the several characters of the most celebrated Physicians among the *Arabs*, and am willing to believe, that I have produc'd a few Instances, where they have made some improvements at least in our profession, and have added some remarks in cases of *Physick* to what they found in the *Greeks*. And were it otherwise, there is one thing at least, and that one of the greatest importance, not yet mention'd, which we must seek for only amongst these Writers, I mean  
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the *History* of the *Small Pox*. For perhaps from the time of *Hippocrates* to this very period, there never happen'd any thing so remarkable in Physick, as the appearance of this new and surprizing distemper. The original of which may be traced up from their own authors much further backward, than is commonly imagin'd, even up to the famous Epoch of *Mahomet* himself, in the beginning of the *seventh* Century. The *Measles*, which no doubt was of the same age, (call'd not improperly by *Avicenna*, *Variola Cholerica*) they look upon as a disease so near a-kin to the *Small Pox*, that they generally treat of them both together, as if the greater included the less. This was a distemper, without dispute, unknown to the *Greeks*, whatever some of the moderns have said to the contrary; and *first* observ'd in this nation and describ'd by the *Mahometans*. And since it is one so extraordinary in its symptoms, so constant



stant and regular in its stages, and so universally incident to all mankind, it were to be wish'd, that Mr. *le Clerc* had thought fit to have given us a short extract at least of what these original Writers have said of it: especially when in its very infancy we may find the image of this disease very well painted in their Works, and the practice clearly enough deliver'd. That Tract of *Rhazes* alone, entitled, *A Discourse of the Pestilence*, wou'd very fully explain to us the idea they had of this distemper, and shew us, that they were not at all unacquainted with the difference of the *distinct* and the *confluent* sort. By the earliest account we have of the *Small Pox*, we find that it first appear'd in *Ægypt*, in the time of *Omar*, successor to *Mahomet*: tho' no doubt, since the *Greeks* knew nothing of it, the *Arabians* brought it from their own country, and might derive it originally from some of the more distant regions of the *East*. For the oldest of  
their

their Writers do not speak of it as a distemper, which had taken its rise very lately. And as this people in less than *thirty* years did propagate its Religion, and Empire, so did it no less this modern evil, not only thorough *Ægypt*, but *Syria*, *Palestine*, and *Persia*, and a little while after along the *Asiatick* coast through *Lycia*, and *Cilicia*: and in the very beginning of the next century farther into the Maritime parts of *Africk*, and cross the *Mediterranean* even into *Spain* itself.

Here indeed is a new field in Physick. I will only give you a short plan of this disease, as it lies in their own authors, and especially in one of the oldest and best of them, *Rhazes*; the *first* indeed, as he says himself, who wrote any distinct or exact treatise upon this subject. To begin then in his method, as the evil was unheard of before, so he assign'd a cause as intirely new in Physick, a sort of an *innate Contagion*. This  
is



is a *ferment* in the blood, like that in *Must*, which purifies it self sooner or later by throwing off the peccant matter at the glands of the skin : an *Hypothesis* since applied, though upon very slight grounds, to *Feavers* in general by many moderns. This *ferment* he supposes to be deriv'd from the mother in the *womb* ; which is the reason why the disease is so universal, and so equally incident to all. It is most epidemical in *Spring*, and *Autumn*, especially after a wet summer, or a warm Winter : children, and adults are most subject to it ; old age but seldom, unless in a very pestilential season. Corpulent flabby bodies which abound in humours, and which have been us'd to much wine or milk, receive the infection soonest ; they who are of this dry habit of body, and of a *bilious* constitution are more apt to have a more violent sort. The *Greek* translator, who made his version from the *Syriack* (the original language probably,

bably, in which *Rhazes* wrote) calls this sort by a term never heard of *Ευλογία*, which, he tells us, answers to the *Syriack, Chaspe*. This word indeed in that tongue, as well as in the *Hebrew* and *Arabick*, signifies *Εξάνθημα*, an *inflammatory pustule*: and therefore *N. Machelli*, who has given us a very elegant translation of the *Greek*, expresses it properly enough by *Incendium*, but the *Greek*, he says, calls it *Ευφλογία*. If we go a little further, and suppose it shou'd be read *Εκφλογία*, the sense of the Author wou'd be intirely preserv'd, and very little variation made in the reading.

The fore-running symptoms of this distemper, are, an acute feaver, violent pain in the head and back (the last particularly a sure sign) driness of the skin, heaviness, difficulty of breathing, frightful sleeps, redness of the eyes, pricking all over the body, yawning, stretching, pulsation and weight in the head, sickness, and inclination to vomit. Great  
 pain



pain in the back, violent sickness, restlessness and burning all over the body, and a high flaming colour, especially about the throat, signs of an ill sort. He calls the pustules<sup>a</sup> either *sublimia*, which must be *distinct*, pointed or rising high; or *lata*, flat and broad, as in the *confluent* kind. Many of these symptoms are common to the *Measles*; and if the heat is more intense<sup>b</sup>, and the straitness and oppression extremely great, especially if there be a cough, and itching of the ears and nose, 'tis rather a sign of this last distemper: which is sometimes more dangerous than the *Small Pox*.

He is very particular in relating the differences, and *prognosticks* of the *Small Pox*. If the eruption is easy, and the maturation comes on well, and the fever vanishes, no danger: otherwise, if the fever continues after the eruption.

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<sup>a</sup> Ad Almanz. 10, 18.

<sup>b</sup> Division. lib. 1. 159.

It is a kindly sort, when the breathing is good, the pulse regular, the sense perfect, and the patient can take nourishment and sleep. When the pustules, containing a white matter, are large, distinct, and few, and ripen without any great feaver; and even tho' there be many, and in some places confluent, yet if they are for the most part large, and advance kindly, and if with this the strength keeps up, and there be no oppression or burning, this is to be reckon'd none of the worst sorts. But when they are thick and coherent, so that a great many of them make one by running together, when the circle of these clusters is very large and the appearance of them like fat or suet, when they run like an *Herpes*, or like what they call a *Formica*, corroding, ulcerating, and contracting the skin; when they rise like *warts*, and have no matter in them, it is a very malignant sort: especially, if after the eruption they don't  
 come



come on well, and the patient be not reliev'd. If the feaver increases after the eruption, an ill sign: so a *new crop* of pustules, as it sometimes happens, shews a great plenitude of humours. The sort is more kindly, when it is not attended with violent redness; but if with great paleness, dangerous. If the eruption is made upon the *first* day of the distemper, it shews the humours to be too brisk and impetuous: if upon the *third* day, it denotes they are more temper'd and languid: if in the *critical* days, by which I suppose he means the *fourth* and *seventh*, the distemper is still milder. If there be great pain in any part, and that part grows greenish or black, and the strength fails, it is fatal. If the pustules are extreamly little, hard, of a violet, green, high red, or a black colour, and don't come to maturation, it portends ill: if they continue so throughout the whole course of the disease, if the feaver be not remov'd, and is attend-

ed with a *Syncope*, sickness, or trembling of the heart, nothing to be expected but present death. Thus far of the symptoms and the judgement to be form'd of the event.

The cure follows, and the better to judge of this we must always carry it in our memory, that *Rhazes* liv'd and wrote in the warm climate of *Persia*. He bleeds or cups immediately, even in children: and if the symptoms be violent, even to faintness: otherwise, a less quantity is sufficient. If a vein in the arm be not easily found, the *Poplitæa* may be open'd. The room to be kept cool: all the regimen to be cool likewise. *Ptis*-*san* the nourishment, and the medicines chiefly *Troches* of *Spodium* (a good absorbent) and the juice of *Pomegranate*, and all other acid and astringent plants. And the rule in using this refrigerating method must be with regard to the intense burning of the disease, and managed with that moderation, as not to extin-



extinguish the natural heat. At first he gives *Ice-water*, 'till the patient vomits and sweats; then vaporates with warm water; and this he reckons the most effectual way to drive out the pustules. So for prevention and preparation, he advises bleeding, swimming, using *Ice-water* and all the coldest acid diet, as the juice of unripe grapes, fallading, &c. He gives a receipt made of acids and *Spodium*, much in vogue among the *Indians*, who it seems affirm'd, that whoever us'd it would not have *ten* pustules in the whole. The body if bound to be kept *open*, by some infusions taken *twice* a-day; this will make the pustules fewer; and to be done, if the distemper be violent. After the eruption, strong purging to be avoided, especially towards the *crisis*, for fear of a *Dysentery*: and too great a flux is to be restrain'd. If bleeding has been omitted in the beginning, then gentle sweating and promoting the eruption. If

the patient be hot and the pustules do not advance, the *decoction* with figs, raisins, lentils, &c. to be constantly us'd. If the disease be slight, and the oppression little, and the *Small Pox* be out, *coolers* not to be given to any great degree, for fear of retarding the eruption; but the decoction to be continued, with some *Saffron*, &c. When they are all come out, vaporations with water. For dilution, water of *Barley*, *Pomegranates*, *Melons*, &c. and other temperate liquors: and any thing, which more resolves the humours, is less necessary, especially in the *Measles*. If the oppression be very great and near to a syncope, dipping in cold water and friction to drive out the *Measles*, and to take care there be not too great a solution of the fluids, or too profuse a sweat. After the *fifth* day (reckoning from the *first* seizure) if the pustules don't advance, use those medicines which promote the eruption. But this is to be done with circumspection, and  
with



with regard to the symptoms ; especially the feaver, which will be best judg'd of by the *breathing* and the *pulse*. But if the pustules are hard and rough like *warts*, and the patient languid, it is to no purpose to attempt any maturation : for that cannot be done : such a state of the disease being plainly pernicious. *Opiates*, above all things, are proper in want of sleep, or in case of a looseness. The body is open generally towards the end of this disease, especially in the worst kind. No purging before the *crisis* : but if need be, and the body be dry, purge at the *beginning*, and before the *declension* : the *first* to abate the heat, and beating of the head ; the *latter* to ease nature of her burden, and to carry off the morbid matter. This to be judg'd of either before or after *bleeding*, by the body's being weakly, yet bloated and full of humours ; a lurking feaverishness, and undulating pulse. In this case *purging* answers best : but if the mouth be

bitter, if vomiting and great inflammation, if the throat is so stuff'd, as to endanger strangling, it is proper to *bleed*. The directions are very full, which relate to *Gargles*, *Collyriums*, &c. and the preventing any ulcers, or pitting from the *Small Pox*.

This is the description *Rhazes* gives of the *Small Pox*; a very true one, tho' it does not minutely descend into particulars: and for above 500 years it was thought so compleat, that succeeding writers scarce added any thing to it. 'Till at last indeed, they came to distinguish the several stages of this distemper, and observe the very *days* in each of them with great exactness. However, even since that time to our own, tho' the modern authors have enter'd into a more precise detail of the appearances and the symptoms, which attend this disease, yet as far as regards the *practical* Part, we see here the foundation of every thing they



they have advanc'd. To instance in a few Particulars.

The *Arabians* have rightly distinguish'd between the *two* sorts of *Small Pox*, and between each of them and the *Measles*: and have describ'd not only the *regular* sorts, but have taken notice of the *Anomalous* too. They have likewise observ'd, where one *crop* has succeeded another.

At the beginning, and sometimes even after the *eruption*, they prescribe evacuations both by *bleeding* and *purging*. And indeed they thought, that the good or ill event of the distemper depended so much upon the treatment they us'd at the *first* seizure, or in the *first days* of it at least, that they are extraordinarily careful and exact in the *regimen*, which they order to be extremely *cool*, as was most proper and suitable in so sultry a climate as theirs was. Their practice surely was founded upon good grounds: tho' others have followed it in an extravagant

travagant manner, and even exceeded what they did, in nations, where neither the nature of the disease, nor the constitution of the air requir'd it. Even our countryman *Sydenham* carry'd this notion to an extremity in the *first* edition of his works: tho' afterwards he was so wise as to retract a great deal of what he had said, and came into the *moderate* method, as without dispute more agreeable to reason, and to the temper of our own Island.

We may observe, that their whole management, both as to *Diet* and *Medicine*, in this stage, ran upon *Dilution*: which they thought the most effectual means to produce a kindly *eruption*, and to keep the pustules out. And as to this *last* point, however *cooling* their regimen in general was, they made no scruple to use *warm* and generous *Cordials*, when nature seem'd to want assistance, or when they apprehended any danger of their striking in. To the same end, when  
there



there was any great disorder and ferment in the humours, which ought to be allay'd, or any terrible symptom, which hindered the maturation of the Pock, they had recourse to that sovereign and divine remedy, *Opium*: a remedy often us'd by them in this case, tho' *Sydenham* seems to have been the *first*, who ever gave the least hint of such a practice among our selves.

Here too you will find, that in the declension of the disease, when nature has discharg'd all she can, and is ready to sink under the load of the morbid matter, they took the proper ways to relieve her by Art; and for that purpose direct us, how to apply both *bleeding* and *purging* in such a case of extremity.

Thus much I have observ'd relating to this disease, out of these authors, merely as an *Historian*: I will enter no further now upon this head, but leave the pursuit of such inquiries to you, SIR,  
 who

who are a perfect master of the subject, and who, I hope, will soon oblige the world with the best observations, which either an acquaintance with the ancient writers, or a happy and extensive practice can suggest.

I have here finish'd the account of the *Arabick* writers : an account which, I fear, you will think much too long, and others perhaps may look upon as no ways material or necessary. But to state the matter fairly, as far as it regards their character and merit, the sum of it is this : tho' for the most part they are little better than copiers of the *Greeks*, yet we must be so just to them as to say, that we are indebted to them for some improvements in *Physick*. They were the *first*, who introduced any *Chymical* medicines into Practice ; but these were but few in number, and it does not appear that the progress they made in the art of *Chymistry* was very considerable. For besides the preparations I have

have



have cited from *Rhazes*, *Mesue* only, who compiled a *Dispensatory*, and *Bulcasem*, who wrote late in *Spain*, mention any more, and these not above *six*. *Anatomy* did not receive any advancement from them: *Surgery* was upon the same foot, and was no more improv'd by them than by the latter *Greeks*, till the time of *Albucasis*, who indeed carried that Science, as we have seen, to a great height. And in this *Æra* history informs us, that *Surgery* began to be more divided, than it had been in former ages, from the other branches of *Physick*, and to be erected into a particular Profession by itself: which, no doubt, was one way of giving those who profess'd it, an opportunity of being more skill'd in that art. They added a great deal to *Botany* and the *Materia Medica*, by the introduction of new Drugs, of the *Aromatick* kind especially, from the *East*: a catalogue of these may be seen in *Garcia ab Horto* and *Ch. Acosta*: and as they  
are

are very numerous, so many of them are of considerable use in medicine, particularly the whole tribe of the milder *purges*. And to do them justice upon this head, they not only describ'd *new* plants, but discover'd some virtues in the *old* one's, utterly unknown to the *Greeks*. As to *Pharmacy*, the *Arabians* first brought in the use of *Leaf-gold* and *silver*: but one thing we may observe, which is very particular, that they were more sparing in the use of *Metals* in outward applications, than their masters the *Greeks* were. They too *first* found out the way of extracting *Sugar* by coction; and by the help of that, of making *Syrups*: which two *new* materials are of great service in mixing up compound medicines, and are in several cases preferable to *Honey*, which the *Greeks* were obliged to make so much use of. Accordingly they describ'd the forms of a great many *Compositions*: several of which, *Pills* particularly and *Electuaries*, stand to this day



day in our Dispensatories. Notwithstanding this, *Guy Patin*, one of the last of their declar'd adversaries, in his rough and coarse manner, which was so natural to him, falls upon them with great fury: and says, every thing which is good in them they take from the *Greeks*. That I think is more than he cou'd prove; Is nothing I have here mention'd, *good*? Or are the observations they have left us about a *Spina Ventosa*, the *Small Pox*, and some other distempers, intirely useless? Is the *Surgery* of *Albucasis* not worth any regard? He goes on inveighing against them for being the <sup>a</sup> *Inventors* of compound *Pharmacy*: but if he wou'd have look'd into the *Greeks* with that view, he wou'd find, I believe, as many, and consisting of as many ingredients, in *Galen*, and those who wrote after him. Nay, so far were the *Arabians* from being the Authors or

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<sup>a</sup> Lettres a Mr. Spon. 30.

the only favourers of *Compound Medicines*, that one of them has so great a regard for *Simples*, that he prefers them in all distempers, and remarks, that too much *sollicitude in their composition*<sup>b</sup> is nothing, but labour and vanity. However *Patin* is so angry upon this subject, that he exclaims against *Sugar and Syrups*, merely because they were the *Inventions* of the *Arabians*. He charges them with introducing *hot Medicines*, and *cordial Waters*<sup>d</sup>; tho' in both these respects very unjustly: for there is not so much as one *strong cordial Water* to be met with in any of their works. But the passion of this writer often outruns his judgement, especially when he gives the characters of persons; upon which account we find, that because he had quarrel'd with the University of *Montpelier*, he wou'd not allow *Riverius*, who was a professor there, to be any thing more

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<sup>b</sup> *Alfaharav. Theor. Fr. 15.*

<sup>d</sup> *ibid. 16.*



than an arrant *Quack* : and because he had some little difference with Mr. *Goris*, he says he had not the sense of a beast, tho' he wrote a book call'd, *Definitiones Medicæ*. In the same impetuous manner he decries *Antimony* and the *Bark*; medicines, which he seems to have little understood; and which experience has shewn may prove very excellent remedies, when they are prescrib'd with discretion. As to the *Composition* of medicines, which is the chief subject of complaint, tho' I doubt they are often multiplied beyond measure, and sometimes without judgement, yet I see no reason, that the whole tribe of them should be intirely discarded. For though, I believe, we cannot exactly calculate the virtues of a *compound* from the proportional qualities of the *Simples*, as *Alkindus* pretended to do, yet still there may something result from a *mixture*, which cannot be found in any one of the *ingredients*. *Mithridate* and the *Treacle* of

*Andromachus* have been in use for near *two thousand* years ; and are still allow'd to be good Medicines by the ablest judges : and yet were we to examine every particular, we should probably be at a loss by any force of reasoning to comprehend, why this or that drug shou'd have been made choice of, or how it cou'd add to the efficacy of the medicine. The art or fashion of *compound-  
ing* medicines, is as ancient at least as *Hippocrates*, who uses more of this sort than one wou'd upon the first thought imagine, tho' indeed he is more sparing in the number of ingredients, than they were who succeeded him. And this way of *mixing* simples together soon grew into that vogue, that about *two* Centuries after, *Mantias* the disciple of *Herophilus*, and *Heraclides* of *Tarentum*<sup>a</sup>, wrote express treatises concerning the rules and method of their *composition*.<sup>b</sup> *Actuarius*.

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<sup>a</sup> Galen. Compos. Med. 2. 1.

<sup>b</sup> Meth. Med. 5, 6.



quotes an *Antidote* of *Hippocrates*, which consisted of several things, and for which he was presented with a Crown from the *Athenians*; a remedy, he says, effectual in many cases: Mr. *le Clerc*<sup>c</sup> supposes this a piece of *Grecian* Vanity in this writer, who invented, he thinks, this Story out of his own head, and made use of that great man's name, only to recommend the Medicine the more. But I cannot perceive, that it is upon any good grounds he builds this remark: for besides what has been mention'd before, (and not to mention another of the like kind, recited under the same title by *Myrepsus*<sup>d</sup>) if we look into *Celsus*, who understood *Hippocrates* very well, and constantly copied after him, we shall find among his *Antidotes*, *Acopa*, and *Catapotia*, medicines as much *compounded* as this I have been speaking of, or indeed as much as any describ'd by the *Arabians*. However

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c 216.

d 378.

absurdly the *composition* of Medicines may be executed, the practice itself, no doubt, is very reasonable and proper, and sometimes necessary. Nature her self, we see, makes use of the same method, tho' in a more exquisite manner; more remarkably so, in the case of *Mineral Waters*: and in imitation of her, art can by a *chymical* process incorporate simple substances so, as to make a *third* body quite different in its effect from any of them; nay, even by altering only the proportion of the same ingredients, a medicine of a contrary quality may be produc'd. And this not only by the help of *fire*, but by such a plain way of *composition*, as *Triture* alone. They who are well skill'd in *Pharmacy*, and have been conversant in Practice, must easily apprehend, how the same materials, differently combin'd, as the case requires, may prove both more agreeable, and effectual. And this seems to have been the view of the *Arabians*, as well as of  
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the *Greeks*, in advising in particular disorders, or at least in particular circumstances of them, *compound Medicines*.

But to conclude this head; as to what regards the *Practical* part, though, these *Arabians*, I doubt, will not be allow'd the praise of *innovating* much; yet I observe they deviate in some few particulars from the method of the *Greeks*. For instance, their usual way of *purging* was not near so rough and violent as that of the others; and besides that they made use of *new Medicines*, which were, as has been hinted, much milder; even when they prescribed the *old* ones, they gave them in a much *less* dose: a Practice which, I believe, in several cases may be defended very justly. The same reflection may be made concerning their manner of *bleeding*, which was never to that excessive degree, as among the *Greeks*: no doubt the practice of these in *bleeding ad deliquium*, in distempers which requir'd a quick and strong revul-

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sion,

sion, as *Hæmorrhages*, *Inflammations*, &c. was perfectly rational : but then in other cases perhaps, as it is too natural to run into extremes, they might use this method wantonly, and when there was no necessity for it. And if the *Arabians* so far reform'd this practice, as to bleed generally in a more moderate degree, they ought rather to be commended, than blam'd, for receding from the ancient usage.

How much the Writers of this nation were traduc'd, appears plainly from that absurd and extravagant controversy, which in the beginning of the *fifteenth* Century distracted the judgements of all the Physicians in *Europe*, about *bleeding* in the *direct* or the *opposite* side in a *Pleurisy*. They follow'd, it seems, the opinion of *Archigenes* and *Aretæus*, and inclin'd to the latter Practice ; and for that reason were rail'd at as *Revolters* from the doctrine of *Hippocrates* and *Galen*, tho' neither of these lays down any



constant unvariable rule in this point. The *University of Salamanca* indeed took part with the *Arabians*, and made a decree, that no one in this case shou'd dare to let blood but in the *contrary* arm; and to add authority to their decree, they endeavour'd to procure an edict from *Charles the Fifth* to second it, alledging the other method to be of no less ill consequence, than that of *Luther's* heresy. Experience indeed has shewn, that the *Arabians* had as good reason for their opinion, as their adversaries had for theirs; and *M. Curtius*, who was one of the most zealous writers against them, found his heart fail, when he fell ill himself of this distemper, and chose to act counter to his own notions and writings, rather than not save his life by the *Arabian* Practice. Notwithstanding, how trifling this little difference in bleeding is, which rais'd so great a feu'd in the world, I have already shewn from the laws of the *Circulation*.

I can't take my leave of these *Arabians*, without making one remark, that their manner of writing in *Physick*, as well as in *natural Philosophy*, how wretchedly soever it appears in the *Latin* versions, was more sound and close than upon any other subjects ; and this they no doubt ow'd to the patterns they follow'd of the *Greeks*. This character they preserv'd, not only in what they copy'd from the *Greeks*, but even in what they wrote *originally* of themselves : and I think there cannot be a more satisfactory instance of it, than the book I have so often quoted, the discourse of *Rhazes* concerning the *Pestilence*. In other parts of learning, especially in *Poetry* and *History*, their style as well as matter, was loose, rambling, and *Enthusiastical* : as a sample of their way of writing in this last particular, I shall annex<sup>o</sup> the Life of *Gabriel Bachtishua*, trans-



lated from Your Manuscript of *Abi-Osbaia*: which I have the rather indeed made choice of, because it not only shews the natural turn of their thinking and writing, but at the same time gives us a full idea, after what manner the Physicians among that People were treated, and rewarded.

But as it often falls out, that the original writers are lost, when the translation of them survives (and for that very reason, because they are translated) the reputation of these *Arabian* Physicians had almost extinguished the very name of the *Greeks*; so that the works of the latter were scarce ever look'd into, but by a very few, 'till the end of the *fifteenth* Century. The *Arabian* Physick was early introduced into *Europe* with the same extravagant applause: and not only this, but other branches of their learning, soon came into repute in the *West*, insomuch that in the *eleventh* Century the studies of natural Philosophy,

phy, and the liberal Arts were commonly call'd the *Studies of the Sarracens*. And this was not merely owing, as Mr. *le Clerc* intimates, to the *Croisade*, which open'd a communication between the *Eastern* and *Western* parts of the World, but in a great measure to the *Moors* settling in *Spain*, and to the intercourse, which they and the other *Arabians* had with the skirts of *Italy*. For long before this time, probably in the middle of the *seventh* Century, there were *Hebrew*, *Arabick*, and *Latin* Professors of *Physick* settled at *Salernum*: which place grew soon into that credit, that *Charles the Great* thought fit to found a College there, in the year 802; the only one then of the kind in *Europe*, unless we believe the account which some writers give of *Paris*, and *Bologna*.

*Constantine the African* flourished here, towards the latter end of the *eleventh* Century, tho' said by *Neander* to have liv'd in 750. He was a native of *Carthage*,



*thage*, but travel'd into the *East*, and spent *thirty* years in *Babylon* and *Bagdad*: by which means he became master of the Oriental languages and learning. He return'd to *Carthage*; but being inform'd of some design against his Life, he made his escape into *Apulia*, where he was recommended to *Robert Guiscard*, created in 1060 Duke of that Country, who made him his *Secretary*: he was call'd *Rheginus*, from his residence probably at *Reggio*, during his being employ'd in this office. For at last he was a *Benedictine* Monk of *M. Casino*, and dedicated some of his works to the Abbot of that Convent, *Desiderius*, a Person somewhat skill'd in Physick himself, afterwards created Pope by the name of *Victor the Third*, and who died in 1087, two years after the death of Duke *Robert*. *Constantine* was reputed to be very well vers'd in the *Greek* as well as the *Eastern* Tongues, and seems to have been the First, who introduc'd either the *Greek*

or *Arabian* Physick in those times into *Italy*. He compil'd many books ; and tho' most of what he wrote was borrow'd, he says he had invented and added a great deal of his own : he made a version of the treatise of *Isaac*, concerning Feavers, out of *Arabick* into *Latin* ; some pieces he translated into *Greek*, as the *Viaticum* from the *Syriack*, and the *Antidotarium* from the *Latin*. He is the first, he says, who gave any distinct account of the diseases of the *Stomach* : and indeed this discourse which he dedicates to *Alfanus* I, Archbishop of *Salernum*, from 1057 to 1087, (a man of letters, and of some knowledge in medicine) is very full and methodical, and contains chiefly every thing, which lay here and there scatter'd in former authors. In this Tract particularly, he often quotes *J. Damascenus* : this, I think, cannot be the same person with him who is call'd *Mesue* ; for besides that the medicines he here recites, are not to  
be



be found, as he describes them, in *Mesue's* works; this author must certainly have liv'd late in the *eleventh* Century; for he mentions *Avenzoar*, who cou'd have written no earlier than in the beginning of it. He has left us a separate Tract likewise about *Melancholy*: and we find that the book which *Rufus* the *Ephesian* wrote upon this subject, so much commended by *Galen*, was, tho' now lost, extant in his time: he makes so good a use of it, that he seems to transcribe it. He publish'd another volume, which he calls the *Loci Communes*, and inscribes to his *Abbot*, which comprehends all the Theory and Practice of Physick: he tells us that he collected it from the *Greeks* and *Latins*, chiefly the former, and that he undertook this performance, because it had never been well executed before, some of them having been too prolix, and others too short, upon this or that head; and tho' he had not added any thing of his own, as he thinks

thinks he has, yet this book wou'd serve for a very good comment upon *Hippocrates* and *Galen*. After this declaration, one wou'd be surpriz'd to find, that this intire work is transcrib'd, with very little alteration, from *Haly Abbas*: the division of the books both *Theoretick* and *Practical* are the same, each in number *Ten*; and these in both Authors are distributed into chapters alike. It wou'd, I hope, be doing him no injustice, shou'd one suspect, that he had a mind this shou'd pass among the *Italians* for an original; to compass which, there was no manner of difficulty, since the *Arabick* writers were perhaps as yet not at all known in *Italy*, and the *Greek* utterly lost. And there is the more reason for such a suspicion, since he never so much as mentions, in all this work, the name of *Haly Abbas*, or (which is the same) *Isaac*, or indeed of any other *Arabian*. *Marcellus* the *Empirick*, we see, in early times, was as great a *Plagiary*,  
and



and transcrib'd every thing from *Scribonius Largus*, without ever mentioning him.

I do not find any thing new, which is material, in the works of *Constantine*; however he bore a great figure at that time, and was reckon'd, and indeed was, a very learned man, considering the age he liv'd in. Nay, if we compare him with *Gariopontus*, his contemporary, (who stole his whole book almost from *Th. Priscian*,) even his style may be reckon'd polite: for tho' he mixes a great many *Arabick* words and the lower *Latin*, yet he is much more intelligible than either that Author, or any other Physician who wrote in those times. He was a great promoter of all Physical Knowledge: and it was thorough his interest and influence, no doubt, that Duke *Robert* so much encourag'd the famous School of Physick at *Salernum*, after he had taken possession of that City in the Year 1076.

Soon

Soon after, about 1100, the *Schola Salernitana* was compil'd, which made so great a noise then and in the succeeding ages, and had the honour of having a comment writ upon it by *Arnoldus de Villa Nova*. It was put together by *John of Milan*, and inscrib'd in the name of the whole Community to *Robert Duke of Normandy*, Son of our *William the Conqueror*, who in his return from the *Holy War*, made some stay in *Apulia* with his countrymen the *Guiscards*, who had lately settled themselves here, upon the account of a wound in his arm, and consulted the Physicians of *Salernum* about it.

This work contains the chief Precepts about the preservation of health, and treats of the six *Non-Naturals*: it is compos'd in *Leonine* verses, out of a complement perhaps to their Patron, for this sort of Poetry was in great request among the *Normans*. From the same motive we are told it was, that they  
added



added a chapter concerning the cure of a *Fistula*, which, it seems, was that Duke's case; his wound, which he had receiv'd by a *poyson'd* arrow, having turn'd *ulcerous*. History likewise tells us, that the Physicians here gave their opinion, that since the wound came from such a cause, it cou'd not be cur'd but by *sucking* the sore. The Duke wou'd not admit of this, for fear of poysoning the person who did it: but his wife taking the opportunity in the night-time, frequently suck'd the Wound, so that it heal'd. This Lady was *Sybil*, daughter of *Geoffrey* Earl of *Conversana*, and was renown'd in those days for her extraordinary beauty and virtue. Worthy surely of a better fate, than to die soon after by *Poyson* her self, who had in so extraordinary a manner sav'd her husband from it.

In imitation of this poetical work, *Ægidius*, said to be *Archiater* to *Philip August*, towards the end of the 12th Century, an *Athenian* and a *Benedictine* Monk,

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wrote

wrote of the *Virtues of Medicines*, of *Urines* and the *Pulse*, in *Latin Hexameter Verses*, tho' without much regard to the quantity of syllables. He says, *Galen* and *Constantine* had been too prolix upon the latter subject, and *Philaretus* too short. He makes some reflections upon those who were bred up at *Montpelier*, a celebrated school at this time for *Physick*: tho' by the account of our countryman *J. Sarisburiensis*, somewhat declin'd from its ancient splendor: and this Poem, such as it is, was so much in vogue as to be read in the publick Schools, and have a comment writ upon it by one of the greatest *Expositors* of his time, *Gentilis*. *Leland* mentions another *Ægidius*, an *Englishman*, who had writ, he says, about this time, some books in *Physick*, which he had never seen.

Duke *Roger*, the first King of both the *Sicilies*, in 1130, and his successors *William* the first and second, follow'd their predecessors example, and were great pa-  
trons



trons of the study of Physick in this City. So that *Ordericus Vitalis*, the historian, who dy'd in 1141, gives this character of the College here, that it was for its great and excellent skill in Physick, renown'd over all the world. And *Benjamin of Tudela*, a *Jew*, upon his return from his travels over the greatest part of the then known world, about 1165, commends it for the best Seminary of *Physick* among the sons of *Edom*; so he calls the *western Christians*.

This Author, by the way, in his *Itinerary*, gives a particular account, in what cities the *Jews* had any settlement, and what their numbers were in each place; and it is remarkable, that he mentions a great many *Physicians* among them. And these did not practice among their own *Tribes* only, but among the *Moors* and the *Christians*. For notwithstanding by the *Canon-law*, no *Jew* might be a *Physician*, or give *Physick* to any *Christian*, yet *History* tells us, there was scarce a *Christian* Court, but where *Physicians* of this nation were

entertained. *Charles the Great* had two in his service, *Farraguthus* and *Buhahyliba Bengesta*<sup>a</sup>; who by his order compos'd the book call'd *Tacuin* or the *Tables* of health, which are the same, or much the same at least, with those we have printed under the name of *Elluchasem Elimithar*. *Charles the Bald* had likewise for his Archiater one *Zedekiah*, a *Jew*, by whom he was suspected to have been poyson'd<sup>b</sup>. But about the close of the tenth Century particularly, the *Jews*, being masters of the *Arabick* language, were the chief Physicians in *Europe*, where no translations of *Hippocrates* and *Galen* cou'd be procur'd; and even some *Popes* retain'd them in this service. The *Jews* of this profession were alike receiv'd into the Palaces of the *Moorish* Kings of *Spain*: and even upon the first irruption of the *Moors* here, about 714, where the *Christians* were expell'd, the *Jews* were in a manner incorporated with the

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<sup>a</sup> C. Egass. *Bulæi Hist. Antiq. Univers. Paris. T. 1.*  
573.

<sup>b</sup> *ib.*



*Moors*, and had afterwards *Corduba* and *Granada* assign'd them for their habitation. They indeed had a sort of University very early, about *A. C.* 200, at *Sora* in *Asia*; in the beginning of *Mahometanism* several of them were employ'd in the way of Physick by the *Chaliphs*: and ever since that time we find it has been a constant custom with them to run pretty much into this profession. It is, one may observe, an education among them as it were national, as another sort of calling is, that of a *Provedore*: we read in the *Byzantine History*, that *Jews* were often employ'd in furnishing all kinds of Stores and Provisions for the *Emperor's* troops, and the like we may see in all the armies of *Europe* to this day.

The *Statutes* of the College of *Salernum* are very old, and very proper; and because they are perhaps the first example of this kind, and may probably have set the pattern to all others of the same nature, I will take the li-

berty to give a sketch of them in a few words. The College has for its patron, *St. Matthew* : and for the motto of its seal, *Civitas Hippocratica*. It consists only of *Ten* Doctors, who succeed according to seniority. The examination is very strict, either in *Galen's Therapeutics*, or the first of the first of *Avicenna*, or in the *Aphorisms*. The person examin'd must be *twenty-one* (I suppose a mistake for 25 or 27) years old, and must bring testimonials of having studied physick for *seven* years : if to be admitted a Surgeon, he must learn *Anatomy* for one year : he must swear to be true and obedient to the society, to refuse fees from the poor, and to have no share of gains with Apothecaries. Then a book is put into his hand, and a ring upon his finger, his head crown'd with laurel, and he himself dismiss'd with a kiss. There are many other statutes relating to the regulation of Practice ; particularly the *Apothecaries* are oblig'd



to make up their medicines according as the Physician directs, and to sell them at such a certain price.

Thus flourish'd very early the school of *Salernum*, which had afterwards great privileges (particularly an exclusive one, together with that of *Naples*, of giving degrees and licences to practice) confer'd upon it by the Emperor *Frederick the Second*, about the year 1225 ; a great judge as well as patron of learning : and who was the chief encourager at this time of having the works of the *Arabians* translated into *Latin*. Indeed now not only the original writings of the *Arabians* were thus translated, but their translations likewise of the *Greek* Authors were put into that language : and tho' no doubt, for this reason among others, the *Greek* Originals were for some centuries neglected, yet if these versions had not been made in *Arabic*, the *Greek* copies perhaps might never have been inquired after, or in length of time have been utterly lost.

And as revolutions happen no less in arts and sciences, than in governments; from this time Physick began to decline in *Asia*, and to make the most considerable figure in *Italy*, *Africk*, and *Spain*. However, though physical learning was thus transplanted into *Europe*; from the *eleventh* to the close of the *fifteenth* century, little was done, as I can find in *Medicine*, *Anatomy*, or *Surgery*: little, I mean, in comparison to the multitude of volumes, which were publish'd. For the writers indeed in this interval were exceedingly numerous; but as they were for the most part either *professors* or *commentators*, few gave themselves the trouble to go out of the beaten road, and were contented with that stock of knowledge, which they found chiefly in the *Arabian* authors: their only study almost and emulation seems to have been, to quote and adapt passages out of them to their own purpose. And therefore, tho' we have huge loads of their works extant,



extant, I shall mention those only, where an offer at least has been made to introduce something *new*.

*Chymistry* as yet had been known only among the *Arabians* of *Asia* and *Africk*, but now began to make some figure in *Europe*: and it wou'd be no more than doing justice, to ascribe the honour of introducing it chiefly to our own countryman, *Roger Bacon*. He at least was *one* of the first, (for he was contemporary with *Albertus Magnus*) who cultivated that art in our *western* *Climates*: and to prove how little it had hitherto been known, he tells us, that at this time there were but *three* in the *Roman* world, who understood any thing of it; one of whom was the famous *Peter de Maharn-Court*, a *Picard*, whom he calls *Dominus Experimentorum*. *Bacon* has left us several tracts relating to this part of knowledge; many of which are now to be seen in the *Bodleyan*, and *Harleyan* Library: he has treated of most *Metals*,

*Metals*, and *Minerals*, and thinks *Mercury* and *Sulphur* the chief principles of them all: he speaks of almost every operation now us'd in *Chymistry*, and describes the method of making *Tinctures*, and *Elixirs*. He mentions the *Incineration* of *Fern*, from which the *English* made *Glass*: particularly in his preface to the *Art of Chymistry*, he extols it for being the perfection of natural philosophy, and, which is its highest character, as it is capable of being made subservient to health, long life, and the removal of diseases. We find enough in him to let us see, that the pursuit after the *Philosophers Stone* began early; and *Lully*, who owns himself his disciple, (which probably might be, when both of them were at *Paris*) carried these visionary notions to an extravagant height. However there is a great deal of new and solid learning upon this subject of *Chymistry* in the works of *Bacon*<sup>c</sup>;

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<sup>c</sup> *Speculum Alchymixæ, de Arte Chymixæ, Lapis Aquilæ, Philosophicus, Epistolæ tres ad Joh. Parisiensem.*



if we strip it of that jargon of language, which was so fashionable in these times. We may be the less surpriz'd to find such discoveries in him, who was indeed the miracle of the age he liv'd in ; and the greatest genius perhaps for *mechanical* knowledge, which ever appear'd in the World, since the time of *Archimedes*. He was a Gentleman born in 1214 (for he dy'd *Jun.* 11, in 1292, not in 1248, as *Leland* supposes) near *Ilchester* ; began his studies very early in *Oxford*, then went to *Paris*, where he studied *Mathematicks* and *Physick*, and as some relate, was made Professor of *Divinity* : upon his return to *Oxford* he applied himself to languages and Philosophy ; in which he quickly made so prodigious a progress, that he wrote a *Latin, Greek, and Hebrew Grammar*, and improv'd the latter to such a degree as is scarce credible. He understood and explain'd the nature of *Concave Spherical glasses*, of which he wrote a treatise<sup>d</sup>,

tise<sup>d</sup>, and shew'd their force in *burning* things at a distance. How far he advanc'd *Opticks* in all its branches, is sufficiently evident from his book of *Perspective*: where he discourses of the *Reflexion* and *Refraction*<sup>e</sup> of Light: and describes the *Camera obscura*, and all sorts of *Glasses*, which magnify or diminish any object, bring it nearer to the eye, or remove it farther off: among the rest, the use of the *Optick Tube* or *Telescope*, tho' thought to be a more modern invention, was plainly known to him. Some of these and his other Mathematical Instruments cost 200 or 300 *l.* and he says, that in twenty years he spent 2000 *l.* in them and books: a prodigious sum for such a sort of expences in those times. In looking over his treatise of *Perspective* I observ'd, that among many *Latin* translations of *Aristotle*, he consulted one

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<sup>d</sup> De Speculis, Append. N<sup>o</sup> 2.

<sup>e</sup> Append. N<sup>o</sup> 3.



newly made, as he takes notice, from the *Greek* ; that the works of *Averrhoes* were well known then, and there must have been a *Latin* version soon made of this original, (in his time, he says,) for the author himself liv'd but in the preceding Century. I remark'd likewise, that in his description of the structure of the Eye, he refers to *Avicenna* often, but to *Galen* never : which makes it, I think, more than probable, that these *Anatomical* works, at least of this latter Writer, were not yet translated into *Latin*. For *Galen* has given so minute and exact a description of this organ, that *Bacon* cou'd not have fail'd to quote him, had he known this treatise.

*BACON* was almost the only *Astronomer* of his age ; accordingly he took notice of an error in the *Calendar*<sup>f</sup>, with regard to the quantity of the *Solar* year, which had been encreasing ever since

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<sup>f</sup> Append. N<sup>o</sup> 4. and Dr. Plot.

the time of *Julius Cæsar*, and proposed a plan to Pope *Clement* the Fourth, in 1267, a man of some learning himself, and an encourager of it in others, how it shou'd be corrected. And this very plan it was, which Pope *Gregory* the Thirteenth, above 300 years after, follow'd in his reformation of the *Julian* Calendar: with this difference only, that *Bacon* wou'd have had it begun from the birth of our Saviour, whereas the *Gregorian* correction reaches no higher than the *Nicene* Council.

His penetrating Genius did not stop here; he enter'd into the depth of *Mechanical Sciences*, and was so well acquainted with the force of *Elastick* bodies, that in imitation of *Archytas*, who contriv'd a *wooden Dove* which cou'd fly, He, as we are told, cou'd make a flying Chariot, and had an art of putting Statues into motion, and producing articulate sounds out of a *Brazen head*: and this not by any *Magical* power, but



but by one much superior, that of Philosophy and Nature, which can do such things, to use his own expressions, as the ignorant think *Miracles*. There is something too in a *Chymical* way, which he hit upon, as extraordinary, and that is the secret of *Gunpowder*<sup>g</sup>: he describes the materials of its composition, and the amazing effects of it, *Noise* and *Light*. These are wonderful discoveries for a man to make, in so ignorant an age, who had no master to teach him, but struck it all out of his own brain: but it is still more wonderful, that such discoveries should lie so long conceal'd, 'till in the next succeeding Centuries other people should start up, and lay claim to the merit of these very Inventions, to which *Bacon* only had a right.

*BACON* went on in these studies with indefatigable application, and a

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<sup>g</sup> Appendix, N<sup>o</sup> 5.

proportionable expence for above *forty* years; and was a very learned man in a most illiterate age. We cannot frame any clearer idea of the ignorance of this time, than what may be gathered from the accounts he has here and there left us of it. He makes great complaints upon this subject himself: the *Regulars*, he says, both *Dominicans* and those of his own Order, studied chiefly *scholastick* Divinity<sup>a</sup>; the *Seculars* applied themselves to the *Roman* laws, but never turn'd their thoughts to *Philosophy*. Nay, the *Aristotelian Philosophy* was so little cultivated, that it was condemned at *Paris* about 1204: it had been less in vogue it seems, in *England*, because it had not been translated into *Latin*, as *Plato* was: some pieces of it only began to be read about thirty years before. No body had ever read any Lecture of *Perspective* at *Oxford* before the year 1267, and this

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<sup>a</sup> Vid. Hist. Antiq. Oxon. passim.



but *twice* since the founding of that University, perhaps he may mean his own reading there: however at *Paris* they knew nothing of this science then, and there were but *three* in *England*, who understood it. So that the Scholars, as they were then call'd, were fitter for a *Cradle*, he says, than a *Chair*. If the study of *Philosophy* was so much neglected, that of *Languages* was no less: in a letter to his Patron *Clement* the Fourth, he laments the present state of learning, and informs him there were not *four* among the *Latins*, who understood the Grammatical rudiments of *Hebrew*, or *Greek*, much less of *Arabick*: even the *Latin* tongue, as to the correctness or beauty of it, was scarce known to any. And therefore we may guess, how well any translation from the learned languages was performed in this dark period of time: to give a few instances, *Michael Scotus*, who call'd himself *Grandis Astronomus* of the Emperor *Frederick II*, and

pretended to translate *Avicenna*, knew nothing of *Arabick*, and stole what he had from one *Andrew*, a Jew. So about the same time *Hermanus Alemannus* made a *Latin* Version of *Logick* from the *Arabick*, and represented himself in the title as being perfectly well skill'd in *both* Languages; tho' he was not ashamed to confess to *Bacon*, that he was so intirely ignorant, both in those tongues and in *Logick* itself, that he had hir'd some *Sarracens* in *Spain* to do it for him. Master *Paravicinus*, who stiled himself *Physicus*, published a translation of *Avenzoar* from the *Hebrew* copy, in 1281, but was so modest as to add, *ipso sibi vulgarizante magistro Jacobo Hebræo*. As to *Mathematicks* in general, he owns, that *Robert* (*Grotest*) Bishop of *Lincoln*, and his Brother Fryer, *Adam de Marisco*, were eminent in this way <sup>b</sup>; and indeed they were not only so in this, but in

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<sup>b</sup> *Specul. Mathem.* p. 12.



other parts of learning: but they dy'd, when *Bacon* was in the flourishing part of his life. So that in his later years, giving an account of what steps were taken in this branch of knowledge, he acquaints us, that there were but *four* in *Europe*, (of which his pupil, *Johan. Londinensis*, was one,) who had made any progress in that science: the rest, he tells us, stuck in the first Elements at the fifth Proposition of *Euclid*, which afterwards went by the name of *Pons Asininus*.

In such an unlearned age as this, no wonder that the great discoveries of *Bacon* were so little understood: indeed for this very reason, that he perform'd things by the help of *mathematical* knowledge, which were above common understandings, he was suspected of *Magick*: and, as ignorance and malice are generally active and violent, he was persecuted particularly by his own fraternity, so that they wou'd not receive his works into their Library: and at last

had interest enough with the General of their Order to get him imprison'd: so that, as he confesses himself, he had reason to repent of his having taken such pains in the Arts and Sciences.

The knowledge of this great man was so universal, that he had some insight even into our faculty: for besides what I have mention'd in *Chymistry*, among other tracts, which he has left us in this way, is one, wherein he animadverts upon some *errors* of Physicians. We have extant in print another Work of his concerning the *retarding the accidents of old Age*, and *preserving the Senses*: a book inscrib'd to and writ for the use of Pope *Nicolas* the Fourth, a little before the death of the Author, with a design probably to mollify that Prelate, who, as he had been General of the *Franciscan* Order, had been likewise without doubt concern'd in the persecution of *Fryer Bacon*. This treatise is not ill writ; he has here collected whatever



ever he had met with upon this subject, both in the *Greek* and *Arabian* writers, and has added a great many remarks of his own. He lays down the rules for *Diet* and *Medicines*, and chooses, he says, not to express himself so plainly as he might have done in some points, (he means chiefly *Chymical*) lest what he writes shou'd fall into the hands of the *Infidels*<sup>a</sup>. He speaks much of the *preparations* of *Medicines*, which he had made trial of himself<sup>b</sup>: and gives broad hints particularly about a *Tincture of Gold*, which might contribute very greatly to *prolong* life: and recites a remarkable story of an old *Sicilian* Plowman, who by drinking greedily of a *yellowish* stream (which our Author suspects was impregnated with *Gold*) grew young again, and liv'd many years in full vigour. He enlarges upon the great virtues of the bone found sometimes in the heart of *Stags*;

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<sup>a</sup> c. 2.

<sup>b</sup> 8.

which, because it is the produce of a vivacious animal, must, according to his reasoning, be serviceable to the same purpose: one of these *Stags*, he says, was found in his time, with a golden collar round his neck, which had this inscription, *Hoc Animal fuit positum in hoc nemore tempore Julii Cæsaris*. Tho' this story, as to the matter of fact, seems very incredible, yet we have a parallel one mention'd by that excellent Historian *P. Daniel*<sup>c</sup>, in the reign of *Charles the Sixth*, who, he says, took for the supporters of his arms *two Stags* from this accident; that upon hunting in the forest of *Senlis*, he had taken a Stag, which had a collar of copper gilt with these letters inscrib'd, *Hoc Cæsar mihi donavit*. He adds, that no doubt this must be one of the latter *Cæsars*. Our Author here speaks much in the praise of *Vipers* flesh, by way of *diet*, and con-



firm's his opinion by what had happened in his own time in *Germany*<sup>f</sup> to a lady, who had been poyson'd by her sister, so that her hair and nails fell off: by using *vipers* flesh she recover'd to that degree, that she grew younger and handsomer, and her complexion turn'd more beautiful. *Galen*<sup>g</sup> gives us the History of two or three cures as extraordinary in an *Elephantiasis*, from the same Medicine. And our own experience informs us, what surprizing things may be done by such a method of *Diet*, in many cases, particularly in diseases of the *Skin*, and an *Atrophy*. Above all he recommends lenient and absterging *purges*, those especially which carry off the *phlegmatick* humours: the Practice he here advises is certainly very just, and his great Namesake, who followed his steps in searching into nature, the Lord *Bacon*, makes the same remark<sup>b</sup>, that

<sup>f</sup> C. 13.  
Vit. & Mort. 163.

<sup>g</sup> Simplic. Med. 11.

<sup>b</sup> Hist.

nothing contributes more to long life, than gentle evacuations of this kind.

I shou'd not have dwelt so long upon this Author, had I not found, that not only He is in a manner unknown to foreigners, but that they who have professedly writ our *English* Histories, have scarce said any thing concerning him or his works: tho' surely some relation of so extraordinary a Genius wou'd have as well deserv'd to have had a place in their Writings, as the detail of a blazing star, or a bloody shower, which they never fail to register at large: and it might perhaps have been of as much use and pleasure to the reader, as a long recital of the rise and fall of a great Minister, or the wars and victories of our Kings. Our *English* Biographers gives us an account of *two* other works of *Bacon*, *Rogerina major* and *minor*; there is a copy of them both among the invaluable Manuscripts in the *Harleyan* Library. But as they are treatises,

ses,



ses, which contain in a manner the whole *Practice of Physick* in all distempers, I shou'd question very much, if *Bacon*, who without dispute never made this profession his business, were the Author of them. It is much more likely that they might have been writ by *Roger of Parma*, whose books of *Surgery* are now extant. Indeed as to the Writings of *Bacon* in general, many, which go under his name, are without doubt *spurious*; such particularly is the piece so much cry'd up by the *Chymists* concerning the oyl of *Antimony*, where some Authors are quoted, who liv'd long after him. And *Leland* observes, that his *genuine* works (which were very numerous, and which he wishes for a hundred tongues to commend as they deserve) were in his time so difficult to be met with, or at least so mangled and so imperfect, in most of the Libraries he had seen, that it wou'd be as easy to gather up the *Sybil's* leaves, as to collect even

even a bare catalogue of the books he wrote.

I have remark'd how much we are indebted to *Bacon*, for the lights he gave us in *Chymistry*; but the first *Practical* Writer who prescrib'd any *chymical* Medicine, is, I believe, *Gulielmus de Saliceto*, who flourished in the middle of the *thirteenth* Century, and who has recommended *two* compound *distill'd* waters for the eyes, which by experience he had found very beneficial. *Thaddæus*, his contemporary, one of the most celebrated Professors of his time at *Bologna*, and a great and rich Practitioner, mentions *Spirit of Wine*, and a *chymical* Water which was a good medicine in a *Dysury*. There are some *chymical* preparations likewise to be found in a countryman of our own, *Gilbert*, who liv'd much about the same time: he says there are *four* things, which are capable of being <sup>a</sup> *sub-*



*lim'd, Gold, Orpiment, Sulphur, and Salt Ammoniac*: he mentions *Oyl of Tartar*, and describes a *distilled Water*<sup>b</sup> drawn from *Serpents*. Particularly in speaking of *purges*, in the case of a *Vertigo*, he makes this remark<sup>c</sup>, that if you wou'd have them more fine and delicate, the ingredients should be *distilled* with Water in the manner as *Rose-water* is: and accordingly orders *Hellebore, Sena, and Spurge*, to be distilled from *Wine* for that purpose. I shall in the order, as I go on, have an opportunity to say something further of this Writer.

Mr. *le Clerc* has observ'd, how much *Chymistry* was improv'd by *Arnoldus de Villâ Novâ*; whom I mention here as next in time, for reasons I shall by and by assign. He was indeed a very great *Chymist*, and accordingly wrote several treatises expressly upon this subject<sup>d</sup>;

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<sup>b</sup> 120.

<sup>c</sup> 100.

<sup>d</sup> *Flos Florum, Novum Lumen, Rosarius Philosoph. &c.*

and in his *Breviary* of practical Physick, he describes a great many *chymical* Medicines, such *Aq. Euphragiæ*, *Aq. Mirabilis*<sup>n</sup>, another of that name for the Stone, and a distill'd Oyl for the Palsy<sup>o</sup>; he mentions *Aq. Vitæ* and Oyl of *Turpentine*<sup>p</sup>; and highly commends a distilled Water of *Metals* for a Leprosy<sup>q</sup>. Our own countryman *Richard* call'd *Anglicus*, in his *chymical* Tract, *Correctorium*, tells us, that this Physician cur'd Pope *Innocent* (the Fifth I suppose) of the Plague by a *Tincture* of *Gold*<sup>r</sup>. In this Work, which, in point of Practice, has nothing extraordinary or new, *Arnold* has given us a multitude of Receipts not only in the *Chymical*, but in the *Galenical* way; and many of these he did not take out of any books, but pick'd up from his contemporaries, with whom he was acquainted. He complains often, that *Avicenna* had infatuated most part

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<sup>n</sup> I. 18.

<sup>o</sup> I. 24.

<sup>p</sup> I. 30.

<sup>q</sup> 2. 47.

<sup>r</sup> C. 13.



of the *Latin* Physicians. He was by birth a *Milaneſe*, if you will take his own Word<sup>s</sup>; tho' ſome make him a *Catalan*; and *S. Champerius*, who has written his life, takes pains to prove, that he was born in *France*, in the Province of *Narbon*. He ſtudied at *Paris*, he tells us, *twenty* years, ſpent *ten* more at *Montpelier*, and viſited all the Univerſities in *Italy*. Nay, he had ſo great a deſire of learning, that he went into *Spain*, and learnt of the *Arabian* Phyſicians, not only their ſkill in Medicine, but their Language. Here, by his knowledge in *Phyſick* and *Aſtrology*, he gain'd ſo great a reputation, that in a manner he founded a Sect, which went by the name of *Arnoldiſtæ*: and he grew into that favour with *James* the Second King of *Arragon*, as to be employ'd and ſent by him to Pope *Clement* the Fifth at *Avignon* in 1309<sup>t</sup>, to ſettle ſome matters re-

lating to his title, as King of *Jerusalem*. And during his stay here in *Spain*, he grew acquainted with *Raymund Lully*, who often calls him his Master. He had studied Theology as well as Physick, and had a great character for being one of the best Disputants of his age ; inso-much, that he manag'd a dispute upon some important Points with *Martin de Athera*, a *Dominican*, in 1306, at *Bordeaux*, in the presence of Pope *Clement the Fifth*. He had vented his opinions a little too freely at *Paris* and in *Arragon*, particularly some, which reflected upon the *Monks* and the *Mass* : which so incens'd the Clergy, that the Faculty of Theology at *Paris*, in 1309, condemned fifteen Positions, which he had advanced ; one of which was, That the works of *Mercy and Medicine* were more acceptable to God, than the *Sacrifice of the Altar*. Upon this account, and hearing at the same time that the *Inquisition* was proceeding against *P. de Apono*, his

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contemporary, he retir'd to *Frederick* of *Arragon*, by a sort of a Treaty of Partition King of *Sicily* and *Naples*, where, to ingratiate himself with that Prince, he wrote his treatise concerning the *Government of Health*, and his comment upon the *Schola Salernitana*.

*Champerius* places his birth in 1300; and *Vanderlinden* follows him in this account, and tells us he dy'd upon his voyage, as he was going by Sea from King *Frederick* to visit the Pope in 1363, and was carried to *Genoa* to be buried: in which last particular he differs from *Champerius*, who makes him die at *Tunis*. Here are almost as many mistakes, as words. For both our Author, as well as King *Frederick* were dead, long before this time. And so far was he from being born in 1300; that in the Articles drawn up against *Boniface VIII*, in 1303, by the *Gallican Council*<sup>q</sup>, one

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<sup>q</sup> Antiq. Acad. Paris. T. 4. 42.

of them is, that he had approv'd of a book writ by this *Arnold*, which had been before condemn'd for heresy at *Paris* : so that in this year, he must have been a writer of some standing. As to his death, it is plain that must have happen'd at least before 1313 ; for in that year, at the Council of *Vienne*, Pope *Clement* writes a circular letter to <sup>x</sup> adjure every one under their apostolical obedience, to discover where a Treatise of the Practice of Physick, writ by *Arnold*, was conceal'd ; which the author had oblig'd himself to make a present of to his *Holiness*, but being prevented by death, had not been able to perform his promise.

There are many passages in his Works very extraordinary, particularly in relation to the distempers of *Women* : and there occur some observations upon this subject, which are in no other

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<sup>x</sup> ib. 166.



writer either before or since. He gives us indeed a full idea of the debauchery and lewdness of those times<sup>z</sup>: and if the wickedness he observes in the *Tuscan Women* be somewhat singular and surprizing<sup>a</sup>, his advice how to reform it is no less.

One may observe, in reading this Author, that tho' the Physical Schools were then in a flourishing condition, particularly at *Salernum*, *Naples*, and *Bologna*, and bred up men of learning and experience, yet the *Practice* of Physick was in a great degree incroach'd upon by both the *Regular* and *Secular* Clergy. This custom had been long growing in the Church; and the Author of the *Antiquities* of the University at *Paris*<sup>b</sup>, reckons it one of the *Devil's* stratagems to supplant religion, by drawing them out of their Convents, under a specious pretence of doing good to

z 3. 6. &amp; 9.

a 9.

b T. 2. 322.

their sick languishing brethren : but the abuse of it in a little time became so infamous, that the *Roman* Council assembled by Pope *Innocent* II, in 1139, absolutely forbid all the Clergy to meddle with Physick. In the Council of *Tours*, 1163, where *Alexander* III presided, a more severe order was made, “ That  
 “ no one, after having taken the Vow,  
 “ and profess’d himself, shou’d go out  
 “ to hear any Lecture in *Physick* : and  
 “ if any one did go out, and did not  
 “ return to his Cloyster in two months,  
 “ he shou’d be avoided as an excom-  
 “ municated person : and further; up-  
 “ on his return, shou’d be turn’d down  
 “ below all the rest, and be incapable  
 “ of any promotion, unless the Pope  
 “ thought fit.” The *Canon* adds, “ That  
 “ all Bishops, Abbots, and Priors, who  
 “ consent to such enormities, and cor-  
 “ rect them not, shall be depriv’d of  
 “ their dignities, and expell’d from the  
 “ church.” And this order was rein-  
 forc’d



forc'd by the same Pope in 1179: and reviv'd by *Honorius* the Third in 1216. Notwithstanding these edicts, either they grew into neglect, or the *Monks* found the way to evade them; and it was chiefly owing to the multitudes of them employ'd in our faculty, that at length the Colleges of *Salernum* and *Montpelier* began to decay. There might be some reasons in these ages, why this sett of men shou'd be made choice of, where their power over the consciences of others was very great, especially in cases which required secrecy: but the Reformation, I think, has put an end to this Enormity; and perhaps it is no great prejudice to the publick, that in our times there are no more *Practicing Divines*, who either cannot be well qualified in their own profession, or must be very unskilful in ours.

Mr *le Clerc* seems to think, that *P. de Apono* cou'd furnish us with some things not only in *Chymistry*, but in other points relating to *Physick*. I don't find he de-

serves this character either way, tho' he is extravagantly extol'd by *Bern. Scardeonius*, and after by *Mr. Naudè*, but rather that which *S. Champerius* gives him, of a man of much reading and little judgement: tho' he went by the pompous title of *Conciliator*, a title indeed which he took upon himself, by his own authority, and has enjoy'd ever since.

He was born as we are told in 1250, but as he himself tells us, in 1253<sup>z</sup>, in the territory of *Padua*, at *Aponus*, where the hot Baths are, so famous from all antiquity, and describ'd in a letter of *Theodorick*, King of the *Goths*. He studied and liv'd long at *Paris*, where he took his degrees, and wrote the *Conciliator*, of the different opinions among the several Physicians, ancient and modern. He was reckon'd a great *Physiognomist*, *Chymist*, *Mathematician*, and *Astrologer*; he is said to have dealt much in *Talismans*, and therefore being suspected of

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<sup>z</sup> Different.



*Magick*, he was persecuted by the Inquisition, but dying before they cou'd proceed to condemn him, he was burnt in Effigie: tho' some say he was actually burnt, and others, absolv'd. Most authors place, as I have before observ'd, his death in 1316, *Conringius* and Mr. *Naudè* in 1305: but upon considering the matter, I believe both these accounts are wrong; for he dedicated the work I have mention'd to Pope *John*, commonly call'd *The Twenty second*, his particular friend, and a man of great reading like himself, who was not advanc'd to the Papacy till 1316; and therefore *Aquilinus*<sup>a</sup> represents this Writer as at the highest pitch of his reputation in 1319.

After his return to his own country, he practic'd at *Bologna*, where he gain'd both esteem and riches. What he touches upon in *Chymistry* is very inconsi-

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<sup>a</sup> Chiromant. c. 5.

derable: besides *Mercurial fumes* (which, he says, tho' hurtful to the nerves, expel and kill all other poysons) and *Arsenick* sublim'd, he indeed mentions *Spirits*<sup>c</sup> extracted out of Metals by *Chymical Sublimation*, of which he says the *Elixir* is made: and in his supplement to *Mesue*, we find an artificial *distilled Balsam*, recommended much for a *Palsy*, and to be rub'd all along the spine: *Guido*, by mistake, and from him *Gesner*, and *Targaultius*, attribute the invention of it to *Mesue* himself, and call it *Liquor Balsamitis*.

Yet how little a share any Chymical preparations had at this time in medicine, we may guess from *Gordonius*, who wrote in 1305: and who upon mentioning *oyl of Tartar*, which he describes and advises to be applied externally, has this reflection, that this method is only known to the *Alchymists*, *Quia modus*

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<sup>c</sup> Different. 52.



*chymicus in multis est utilis in medicina, in aliis vero est tristabilis, quod in ejus via infinitissimi perierunt.* This author was a famous Professor at *Montpellier*, where this study had long flourish'd, and which had been erected into an University some time before by Pope *Nicolas the Fourth*, in 1289. He has left us a large volume call'd *Lilium Medicinæ*, (for in this affected age every thing writ in Physick was either a *Lily* or a *Rose*) a book mightily celebrated in those times: but there is scarce any thing remarkable in it, except the *Troches*, which now go by his name; and the description of the *Pulvis ad Guttetam*, so famous then in those parts of *France* for the *Epilepsy*, and which is in vogue even to this day. In *Anatomy*, *Mundinus*, a *Milanese*, his contemporary, made some new, tho' rude, efforts: about 1315 he compos'd a regular body of that Science; and as he was a dissector himself, interspers'd several observations and discoveries of

his own, especially relating to the *Uterus*. This book reviv'd, in some measure, the study of *Anatomy*; and was in so much vogue till the restoration of learning, that the Statutes of *Padua* allow'd of no other System to be taught in their schools.

About this time *Robert King* of *Naples*, in 1310, was a very generous encourager of physical Learning, and had in his service two Physicians, who made a considerable figure in their Profession at that time, *Francis* of *Piedmont*, and *Matth. Sylvaticus*. The former continued what *P. de Apono* had begun, a supplement to *Mesue*: and this work is little more than a collection out of all the *Arabians*, who wrote practical systems of Physick. The other, a *Mantuan*, who dy'd about 1340, publish'd a large volume in 1317, call'd the *Pandects* of *Physick*; from whence he had the name of *Pandectarius*. This he indeed intended for a sort of physical Vocabulary, for the  
easier



easier reading the Translators of the *Greek* and *Arabian* authors : but the *Greek*, *Arabic* and even *Latin* words relating to Medicine, are here so interpreted, either through the fault of the original Writer or the Transcribers, that there is scarce any understanding it ; there being hardly one line, where there is not a barbarous or unintelligible expression : so that there wants another Dictionary to explain his meaning. *Reinesius* has taken a great deal of pains in his *Various Lections*, to mend the text of this Author, and that of another of much less value, the *Passionarium* of *Gariopontus* : but as it was a sort of *Lingua Franca*, which these Authors made use of, they scarce deserv'd so great an attention from one, who cou'd have employ'd his learning much better. However thus much we may say of *Sylvaticus* very justly, that he made some improvements in *Botany*, and was more exact in describing the nature and virtues of *Simples*, than any one yet had  
been

been in those dark ages. *Reinesius* observes, that he quotes *Demosthenes*, the *Herophi-lean*, who wrote *three Books* concerning the eyes, so much commended by *Galen*, in above *Sixty* places. So that it is plain this Work was extant then, tho' we have now only some fragments left of him in *Ætius*.

I must not pass over this period of time, without looking a little at home, and taking a short view, how the affairs of Physick stood in our own country. The progress it made here, was indeed very little; and it is no wonder it made no more, when there was scarce any encouragement for the study of it either at Court or in the Universities; and when the Monks, who had very little learning in any of the liberal Arts or Sciences, made a sort of monopoly of this profession, and kept it chiefly in their own hands. However there were some even in this age, unknowing as it was, who endeavour'd to distinguish them-



themselves in this way, both by their Practice, and by their Writings. The first *Practical* Writer extant, which our nation has produc'd, flourish'd about this time. I mean *Gilbert*, call'd *Anglicus*. *Bale* places him in 1210, in the reign of King *John*: but *Leland* says, tho' he does not acquaint us upon what grounds he says so, that he was more modern. This *Gilbert*, among other treatises, wrote a compendium of Physick, which we have now: and from this Work indeed it plainly appears, that he must have liv'd several years later. For he quotes *Averrhoes*, who reach'd to the close of the *twelfth* Century; and whose Works cou'd not have been translated so early, and indeed were not till the middle at least of the *Thirteenth*, as *Bacon*, a good voucher, informs us; and the mention he makes of a book *de Speculis*, which without doubt is that writ by *Bacon*, and what he transcribes from *Theodorick*, concerning a *Leprosy*,  
evidently

evidently shews that he liv'd low in this century, very probably in the beginning of *Edward the First*. *Leland* gives him a high character for his great reading, and for his knowledge in Philosophy and Physick, which he had attain'd to by study and travelling ; he commends him for the cures he perform'd, for the good rules he laid down for the preservation of health, and particularly for explaining even to ordinary capacities, all that relates to the virtues of Simples. If this encomium may seem to be carried a little too far, as I doubt it is ; this I think, with justice, may be said of our countryman, that he wrote as well as any of his contemporaries in other nations ; and did no more than they did, if he took the bulk of what he compil'd from the Writings of the *Arabians*. Indeed he takes a good deal of liberty of this kind ; and sometimes transcribes whole chapters word for word from *Rhazes*, particularly in relation to

*Arthri-*



*Arthritick* cases<sup>a</sup>. One thing is remarkable in him, that he not only quotes *Alexander* often, but extracts some of his best observations, which shews at least, that he cou'd judge well where to transcribe. He likewise refers thrice or more to another Author, *Cophon*, mention'd no where else, as I can find, but by *Thomas de Garbo* the *Florentine*<sup>b</sup>, his disciple. This *Cophon* has left us a little tract about *Purges*, and what he calls *Opiates*, which latter, he says, have a better effect than the former, when any humour lies between the flesh and the skin<sup>c</sup>: this seems to be a paradox which I do not understand, as little as I do what he adds, that the *Garamantes* know nothing of this practice. There is one receipt *Cophon* gives us, which is very extraordinary and very much out of the way, *viz.* to feed a chicken with *white Hellebore*<sup>d</sup>, and after *eight* days to kill it,

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<sup>a</sup> P. 314 & 322, &c.

<sup>c</sup> 275. b.

<sup>d</sup> 274.

<sup>b</sup> M S. in Bibl. Harleian.

and make broth of it : which he tells us is a very good gentle purge.

To return to *Gilbert*, tho' we find people of that age had great faith in *Charms*<sup>d</sup>, and other *Empirical* applications, yet the general Practice was carried on chiefly in the *rational* way, as it had been deliver'd down from the *Greeks*. By his etymology of *Hiera Logodion Menficum*, (a mistake, I suppose, for *Hiera Logadii vel Memphitæ*) which he derives from the *Greek* λόγος<sup>e</sup>, and says it signifies the removing any impediment of the *Speech*, and his interpreting *Philonium* by *Amicus Novus*, one may very easily ghes at his Tether of learning. He followed the fashion of the times, in using many barbarous expressions ; for instance *Plagella*<sup>f</sup>, for a *Pledget* ; *Argalia*<sup>g</sup>, (it shou'd be *Ergaleum*) for an instrument us'd in searching for the stone ; and a multitude of other words, which

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d 87. 222. 287.    e 44.    f 204.    g 271.



wou'd serve to enlarge a dictionary for the *Latin* of these ages. I shall only take notice of two or three Particulars in this author.

He describes the case of a <sup>o</sup> young man of a melancholick temper, who from a long indigestion had a swelling in his belly, and a *Leucophlegmacy*, attended sometimes with a *Tertian*, a yellowish Urine, and sometimes with a Looseness. He had us'd a cooling method, and purg'd him now and then with *Myrobalans*. And adds, that afterwards he was carried to the *Sulphureous Baths*, and was cur'd. He does not explain himself any further upon this head; but in all probability he must mean the Waters of *Bath*. And I should imagine too, that the patient recover'd his health by *drinking* these Waters, and not *bathing* in them: for the distemper, as it is here describ'd, the effect of a shatter'd con-

stitution, could not possibly be better reliev'd than by using them *internally*; whereas *bathing* alone seems to be foreign and altogether insufficient to such a purpose. If this conjecture be right, as it is very natural, and I believe true, it will be one proof of the antiquity of *drinking* these Waters, 300 years earlier almost than the accounts, which we have of this custom, make it: for Dr. *Guidot*, in whose time this usage reviv'd, and who has given us the best historical narrative of these Waters, goes only upon the authority of Dr. *Jones*, that they had been us'd internally in the latter end of the *sixteenth* century. And tho' our annals are silent in this matter, it is highly probable, that the use of *drinking* these Waters was very ancient, since the like custom has, for many ages, obtain'd in other countries, wherever any of the same nature were discover'd.





*Gilbert* has a very remarkable chapter<sup>k</sup>, upon the disorders which follow from *coition* with a woman, who had convers'd with a *Leper*. The symptoms of this infection vary according to the complexion; in a *hot* one are felt little punctions and burnings in the cutaneous parts, change of colour; redness and something creeping over the face; great sleeplessness. In a *cold* melancholick habit, the colour changes more and sooner, the face looks bloated, great heaviness and listlessness, with a trickling sensation of cold in the face and the body. This is exactly the same description we find in the *Rogerina*, and indeed is transcrib'd for the most part from *Theodorick*; and I mention it here only to shew, that there were then in *England*, the same notions about the symptoms in this case, as in *Italy*. For I shall say something further of this in

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a more proper place. *John of Gaddeſden* you will find improves upon all theſe authors; and for the cure, where the *Woman* is concern'd, he gives a very odd direction<sup>e</sup>; eaſy indeed to be followed, and certain, he ſays, of ſucceſs.

In treating of a *ſtrumous* ſwelling in the glands<sup>l</sup>, he tells us that this diſorder is otherwiſe call'd the *King's Evil*, *becauſe Kings cure it*. This account, however concise, from a Phyſician who ſeems not to have been led by any biaſs of intereſt, is ſufficient to convince us, that the cuſtom of *Touching*, was very early introduc'd by our Kings; and from this author's manner of expreſſing himſelf, it is very plain, that he look'd upon it as a very ancient Practice. The *French* hiſtorians can trace up this uſage of *Touching* in their own nation, by undoubted authorities, as high as the

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<sup>e</sup> P. 49. *b.* Saltet retro & deſcendat fortiter per gradus, &c.



*eleventh* century, in the reign of *Philip the First*<sup>m</sup>, but can give no account (which can be rely'd upon) how much more ancient it was : tho' some pretend to trace it as high, as *Clouis*. There is the like reason to think, even by this passage as well as by what is here and there hinted in our *English* history, that the same usage had, for some *Centuries* at least, prevail'd here ; and they who carry it up as far as the time of *Edward the Confessor*, contemporary with *Philip the First* of *France*, seem to have good grounds for their opinion ; at least I do not see any proofs, which can be brought against it. If the *Monkish* Writers are supposed to be all partial, and inclin'd to flatter the Crown, there are others, whose veracity cannot be call'd in question. Sir *John Fortescue*, a very learned and wise man, in his defence of the title of *Lancaster*<sup>n</sup>, just after *Henry*

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<sup>m</sup> Daniel, Tom. I. p. 1032 & 1128.  
 Laurent.

<sup>n</sup> Append. N<sup>o</sup> 6.

<sup>x</sup> Andr.

the *Fourth's* accession to the Crown, represents the gift of healing, as a privilege, which had for time immemorial belong'd to the Kings of *England*: and he is so particular as to attribute this to the *Unction* of their hands, which is us'd at the Coronation: and therefore says, that *Queens* can have no such gift, because in this case that part of the ceremony is left out. However we know Queen *Elizabeth* thought her self so much a King, that among other regal Functions she frequently exercised this. Archbishop *Bradwardine*, who dy'd in 1348, and who appeals to the World for the cures perform'd by the royal *Touch*°, uses, you will see, very strong expressions concerning the Antiquity of it: which surely he wou'd never have done, had it been so modern a practice, as some think it.

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° Append. N° 7.



Not long after *Gilbert*, flourish'd another of our countrymen, *John of Gadesden*, the author of the famous *Rosa Anglica*. We learn very little of him from any history of those times : and the inquisitive Antiquary *A. Wood*, tho' of the same College, *Merton* in *Oxford*, says no more of him, than that by an old Catalogue there, he finds, that he was a Doctor in Physick, and flourish'd in the year 1320 : and I suppose therefore, that he cou'd meet with no more Memoirs there relating to him ; else surely he would have been glad of an opportunity of giving us an account of his fellow-collegiate. However we may pick out something of his life and character from this very Work, which he has left us. He wrote it, he says, in the seventh year of his *Lecture*, as the phrase was then ; and this probably might have been in his own College : that society having been in a manner founded with some regard to the profession

of Physick, and affording to this day, greater encouragement for this study, than any or even all in the University besides. And the cures he mentions, which he perform'd in a *Scholar* and a *noble Batchelor*, seem to intimate, that it was in this place he compil'd his book : which must have been between the years 1305 and 1317 ; he mentions *Gordonius*, and is nam'd, as *Leland* says, by *M. Sylvaticus* in his *Pandects*. This Work comprizes the whole Practice of Physick ; collected indeed chiefly from the *Arabs*, and the moderns who had written in *Latin* just before him, but enlarg'd and interspers'd with a great variety of additions from his own experience. For there can be no dispute, but that he was as great a Practitioner as any of his time ; tho' his Practice, I doubt, was not form'd upon any extraordinary knowledge in his faculty. <sup>a</sup> *Le-*

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<sup>a</sup> Ut lumen sui seculi facile crederetur — opus luculentum & eruditum.



*land* however, gives him the character of a profound Philosopher, a skilful Physician, and the brightest man of his age ; and calls this book a very exquisite and learned piece. *Conringius*<sup>b</sup>, you see, does so too : but *Guido de Cauliaco*, an eminent and understanding Surgeon, who wrote later in the same century, and had perus'd it, treats it in another manner with these very remarkable expressions : *ultimo insurrexit una Fatua Rosa Anglicana, quæ mihi missa fuit & visa ; credidi in ea invenire odorem suavitatis, & inveni fabulas Hispani, Gilberti, & Theodorici*<sup>c</sup>. The latter part of the character, I am afraid, is too true : but notwithstanding this severe censure of *Guido*, you will find *John* was no fool : and tho' to confess the truth, he was not much better than an *Empirick*, yet he seems to be one of the best in that way, and manages his affairs with great ad-

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<sup>b</sup> Perdoctum.

<sup>c</sup> Præfat.

dress. He was, as it appears from his own Writings, sagacious enough to see thorough the foibles of human nature; he cou'd form a good judgement, how far mankind cou'd be impos'd upon; and never fail'd to make his advantage of their credulity. He is very artful in laying baits for the *Delicate*<sup>d</sup>, for the *Ladies*, for the *Rich*: for the former he has such a tenderness, that he condescends to instruct them even in *Perfumes* and *Washes*<sup>e</sup>, especially some to dye their hair; and such a respect for the latter, that he is always studying to invent some of the most select and *dearest* medicines for them. And if there is a very good thing indeed, he orders *twice*<sup>f</sup> the quantity for them, as he does for the *poor*. In *Epileptick* cases, he provides them a *Boar's* bladder boil'd; and besides *Mistleto*,

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<sup>d</sup> P. 3. Istam voco medicinam Regalem, pro delicatis, pro Dominabus, pro divitibus.

<sup>e</sup> De modo faciendi Lac Virginis, 134. De Decoratione 131.

<sup>f</sup> 17. Experimentum meum, si sit pro divite, *duplum* ossis cordis cervi.



a *Cuckoo*: and is so kind as to prescribe the manner of dressing *Fox-skins* for them, in a *Palsy* <sup>(8)</sup>, against wintry weather.

He thought it not enough to shew himself an able Physician, without giving some proofs too of his great scholarship; and therefore he ventures upon such knotty points, as the *Etymologies* of words. *Peritonæum* <sup>(1)</sup>, he says, is call'd so from its being *juxta tonantem* — *Hernia quasi* <sup>(2)</sup> *rumpens enia*, viz. *intestina* — *Phthisis* from *Tussis* <sup>(3)</sup>, *Chiragra* from *Chiros* and *gradior* <sup>(4)</sup>. He is still more learned in his derivation of the word *Epilepsy* <sup>(5)</sup>; it is, it seems, from *Epi* and *lædo* — and therefore he observes it was call'd likewise *Hiera noson*, from *Hiera* which signifies *sacra*, and *noceo* — from *hurting* the noble parts. Thus you see, he, in imitation of his master *Gilbert*, displays his talent in Philology, and much with the same success.

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(8) 67. (1) 75. (2) 129. (3) 52. (4) 35. (5) 60.

There is another branch of literature, which he seems to be much addicted to, and that is *Poetry*. Indeed he appears so great a lover of *Rhime*, that there is scarce a page but where he quotes some verses, and sometimes inserts his own. So that often he leaves us in doubt, whether he be a better Physician, or a Poet. And he has this peculiar excellency, that either in prose or in verse, his style is so diverting, as to make the reader not a little merry.

Notwithstanding this, *John* made some figure, I don't question, even for his learning in his time, and was reckon'd a man of judgment in his Practice. For I find him employ'd at *Court*, where he had the care of the King's Son (one of *Edward* the *First*, or the *Second* at least, I suppose) in the *Small Pox*.<sup>(1)</sup> Here he play'd his game very well, and to shew his Skill in inflammatory distempers, he

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(1) 41.



with a proper formality, and a countenance of much importance, order'd the patient to be wrap'd up in *Scarlet<sup>m</sup>*; and every thing about the bed to be red; no doubt the room was hung in the same manner. This, he says, made him recover, without so much as leaving one mark in his face; and he commends it for an excellent way of curing. He seems to have improv'd this hint from the old womens receipts he found in *Gilbert<sup>n</sup>*: but he certainly judg'd right; and knew very well of how much weight it is to keep up outward appearances, and sometimes to lay the greatest stress upon trifles.

*John* was no sooner at *Court*, but he understood how to make a good Courtier, and pay his compliments in the best manner: and whenever a *Scrophulous* case does not submit to the sove-

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*m* Capiatur scarletum, & involvatur variolosus totaliter, sicut ego feci de filio nobilissimi Regis *Angliæ* — & feci omnia circa lectum esse Rubra — & est bona cura.

*n* 349. Vetulæ Provinciales dant Purpuram combustam in potu — similiter Pannus Tinctus de Grano —

reign remedies, such as the *blood* of a *Weezle*, or *Doves-dung*, he exhorts the person immediately to apply to the *King* for the royal *Touch* <sup>n</sup>.

*John* seems to have been of a bustling, enterprizing genius. He was not satisfied with driving a trade in *Physick*, but attempted *manual operations* in *Surgery* likewise; he talks much of his experience in this way, and even ventures to find fault with the *Practice* of some modern *Surgeons* <sup>q</sup>. He pretends to be very expert in *Bone-setting*, and professes himself a great *Oculist*; and for *infections*, as he calls them in the *Eyes* <sup>r</sup>, he has a *Nostrum*, which is proper only for the *Rich*.

He acquaints us with his great skill in *Physiognomy*; and did design, if God wou'd give him life and leisure, to write a treatise of *Chiromancy* <sup>a</sup>, but to our un-

<sup>n</sup> 28. Si ista non sufficient, vadat ad Regem, ut ab eo tangatur & benedicatur — Valet tactus nobilissimi & serenissimi regis *Anglicorum*.

<sup>q</sup> Et secundum Lanfrancum & Rolandum & Brunum, & est error.

<sup>r</sup> Experimentum meum, quod divitibus convenit,

<sup>a</sup> Vitam & pacem. 35.



speakable grief, this excellent comment upon *Fortune-telling* is lost. However the hint he gives us here, wou'd make one believe, that he kept an Office for the exercising this Art.

He is a great dealer in secrets; and some he has, which are the most *Secret of Secrets* <sup>(1)</sup>, and do miracles<sup>o</sup>—: as he puts a great value upon them, he gives a strict charge not to divulge them <sup>(2)</sup> to the *Laicks*; sometimes he goes further and includes Women in this prohibition; and he inculcates it particularly in speaking of *Strong Waters*, and *Brandy* <sup>(3)</sup>. He talks very much and feelingly of his <sup>p</sup> gains by the market he made in selling them; sometimes at such an extravagant rate, that he does not know himself how much<sup>t</sup> he got for them, not only in money, but presents. He says he had *good*

*o* 39. De quo possum dicere multa miracula.

*p* 79. Magnam pecuniam in multis locis.

*e* 49. Hoc est meum, pro quo habui pecunias & tot alia quæ nescio quot & quanta.

(1) 82.

(2) 32.

(3) 66.

money for a receipt made of *Tree-Frogs*, which he sold to the *Barber-Surgeons*<sup>u</sup>: upon which he seems to hug himself, as if he had bit them. However, contrary to the common management, in all these Secrets, he is very honest, and tells us very frankly what they are. You may observe, that whatever the distemper be, he has one of these always at hand; and never fails to give you an advertisement about it<sup>(1)</sup>. His chief strength indeed lies in receipts: and without giving himself much trouble, in forming a judgement about the case, he seems to think, that, if he can muster up a good number of these, he should be able to encounter any distemper. By some of them, if we believe his own accounts, he often does wonderful feats: He cur'd *twenty* he tells us of Dropsies with *Spicnard*<sup>(2)</sup>; but this is a medicine, which, he says, ought not to be given with-

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<sup>u</sup> 120. Pro quo habui bonam pecuniam a Barbitonforibus. (1) 100. (2) 33.



out receiving a *Salary* first for it *x*.

Nothing came amiss to *John*, which was in the circle of the Profession, and there was nothing which he wou'd not undertake: and the more difficult and dangerous the case was, he seems to proceed upon it with the greater alacrity. Was any one tormented with the *Stone*, he cou'd dissolve<sup>(1)</sup> it? Had any one a severe gout, he cou'd draw<sup>(2)</sup> out the humour by a *Pultice* or an *Ointment*; he cou'd conquer *Epileptick* fits with a *Necklace*, and cure a *Palsy* in the Tongue with *Aqua Vitæ*<sup>(3)</sup>. These are cases of such difficulty, that wou'd try the most acute judgement: and no doubt requir'd even all his circumspection: but these did not engross his thoughts so, but that he cou'd condescend to take care of more minute things. He proposes several methods to keep people *sweet* and *clean*: if they were troubled

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*x* Nec debet dans nisi accepto salario.

(1) 97.

(2) 39.

(3) 66.

with a rotten tooth, he cou'd <sup>(1)</sup> draw it: and if over-run with lice, he had an art to kill them <sup>(2)</sup>: and even out of friendship to them, wou'd cut their *corns*. He cou'd cure the *Colick* by a girdle made of the skin of a Seal-fish, provided the *Buccula* of it was of *Whalebone*<sup>3</sup>: he had an infallible Plaster and Caustick for a Rupture<sup>4</sup>: cou'd cure a Cancer from an outward cause with *Red Dock*<sup>(3)</sup>. And if he had liv'd in our days, he wou'd, I don't question, have been at the head of the *Inoculators*; and in this case the position he lays down, contrary to the experience of the best Physicians, that one may have the *Small Pox* *twice*<sup>a</sup>, might have serv'd him in great stead for *Salvo's* upon many occasions.

Above all he understood the sweets of being concern'd in the cases of *pregnant Women*: he recommends *toasted Rhu-*

y 95.  
debet haberi in honore.  
latur bis.

z 129. Consolidat omnia vulnera, &

a 40. Homo vario.

(1) 120.

(2) 130

(3) 24.



*barb* to them<sup>(1)</sup>. He knew very well, that there was a peculiar dialect to be us'd in these circumstances; and therefore we find him very waggish in these points, and sometimes not only familiar but wanton, not to say luscious. He talks much of *Midwifery*<sup>(2)</sup>; whether he actually perform'd the operation, he does not directly say: but I shou'd ghes, by his grasping at every thing, that so notable a branch of business cou'd not escape him. At least he seems to have studied all the methods, and with great variety, to promote *Conception*: and there is no doubt, but he was much sought after for his Secrets in this Way. They who wou'd have a tast of his Talents, may consult the Author \* himself, and his learned Comments and Receits concerning the detestable Practice of *Provocatives* <sup>w</sup>.

To finish this Author's Character, tho' he is almost intirely beholden to others

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(1) 134. (2) 83. \* De modo generandi, p. 77.

<sup>w</sup> Coagulum leporis — qui isto utuntur, possunt coire — si volunt — ibid.

for his account of the Causes and Symptoms of Distempers, for he has nothing new even about a *Consumption*, which is a sort of an *Endemical* disease of our own Island; yet in what relates to remedies, he furnishes us with a great deal, which occurs no where else. He seems to have made a collection of all the *receits* he had ever met with, or heard of: and I believe this book can afford us the best history of what Medicines were in use, not only among the Physicians of that time, but among the common people in all parts of *England*, both in the *Empirical* and *Superstitious* way.

Here we may likewise find many curious things relating to the Diet and *Cookery* of our fore-fathers: he seems to have understood a kitchen very well, and has accordingly made very judicious observations concerning the<sup>b</sup> manner of *dres-*

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<sup>b</sup> Cibus Laicorum est bonus, viz. Tortellus factus de flore frumenti, Decoctus in Furno cum vitellis ovorum, &c. — Lucius & Truta cum Agresta, & Acedula, &c. 58.



*Sing.* The lovers of antiquity and eating, will find here a great deal of knowledge in this kind ; and may with pleasure see many *dishes*<sup>n</sup>, which are now in fashion, recorded in this ancient author, and some of them express'd in *English* : for he loves to mix a great deal of his native language thorough out all his Writings.

We have an account, that there was one of this name Prebendary of St. *Paul's* in the stall of *Ealdland*<sup>x</sup> : he is plac'd next *Richardus Physicus*, but there is no year mention'd : And by other Accounts we find, that he was the same Person with our Author. Certain it is, he was no *Monk*, as some have imagin'd, as appears from several places in this book : especially where he talks so freely of the lowziness<sup>a</sup> of the *Fryers*. There is one particu-

<sup>n</sup> Pulli Gallinacei elixentur cum Petroselino — cum Petroselino spinachiis aut Bletis, 95. Ibid. Pulli Lardati, 68.

<sup>x</sup> Newcourt, Vol. 1. 145.

<sup>a</sup> Tango hic multa — quia Religiosi, qui non curant de ornatu corporis, sicut utentes cilicio frequenter abundant nimis in istis — & repetunt consilium a secretis medicis.

lar in this Author's life, which I must not omit, *viz.* that he was the first *Englishman*, who was employ'd at Court, as a *Physician*. For before this time, all the *Physicians* to the Crown were foreigners. The same custom prevail'd, in regard to *Apothecaries*, long after. In the *Wardrobe-account* of the *Prince*, in the thirty-second of *Edward the Third*, 1360, we find his *Apothecary* was *Peter* of *Montpellier*: and the first *Apothecary* in *England*, who sold any Medicines, if we may believe *Reyner*<sup>9</sup>, was *J. Falcand de Luca*, in 1357. The work of our Author, *J. de Gaddesden*, was so much in *Vogue* in this age, that he had the honour of being recorded by *Chaucer*, among the most celebrated writers in *Physick*: and no doubt, our countryman's *Rose* might deserve as high a Character as *Gordonius's Lily*, which seems to have been the chief *Idol* of these times.

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<sup>9</sup> *Antiq. Benedict. in Anglia*, 167.



He quotes *Girardus* often, once in a *Dysentery*, concerning what he says in the fourth of his *Viaticum*<sup>b</sup>. This must be the same book, as is intituled, *Glossa Viatici Isaac*, a manuscript of which there is in the *Harleyan* library, and this book was writ by *Gerard* of *Carmona*<sup>c</sup>, a city in *Andaluzia*, who liv'd in the middle of the thirteenth century: and who by his living among and conversing with the *Moors*, was well vers'd in *Arabic*, and made many translations of their Writers in *Physick*.

Our Countryman *Pitts* places another *English Physician* in this century, about the year 1360, *Bartholomey Glanvill*, the famous Writer of the book, *De Proprietatibus rerum*; and he sets him down as the compiler of a *Practical Work* in *Physick*. But I have reason to suspect they were two different persons; for *Leland*, and after him *Bale*,

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<sup>b</sup> 58. 6.

<sup>c</sup> Bibliothec. Hispan. Vet. 2. 264.

mention no such Work writ by *Glanvill*: and do not so much as give a hint, that he ever made Physick his study; tho' he treats, I find, in his *seventh* book, of several distempers, most part of which he transcribes from *Constantine*. Besides, *Bartholomey* who compil'd the *Breviary* of Practice (so it is call'd) quotes *Glanvill* in such a manner, that he can't be suppos'd to have been the Author of both these works<sup>a</sup>. This *Breviary* is very voluminous, and divided into *fifteen* long books; there is a manuscript of it in the *Harleyan* library. There is the same account here<sup>t</sup>, and almost word for word, concerning one way of infection in a Leprosy, and the symptoms of it, as I have observ'd before in *Gilbert*, and this passage does not occur in *Glanvill*. For the rest of this book, what it contains, will be best

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<sup>a</sup> Lib. 6. c. 13. Dicit *Bartholomeus* in libro suo de proprietatibus rerum.

<sup>t</sup> lib. 2. 4.



understood by the honest *Protest*<sup>f</sup> which the Author enters at the end of it, that he had added nothing of his own, upon the subject he undertook, because he cou'd find nothing of his own to add : but had collected every thing he cou'd meet with, which Philosophers and Physicians had writ to this purpose, and especially had amass'd a multitude of their receipts. And I believe, indeed, upon the cursory view I have taken of this writer, that he has been as good as his word.

However this is a character not at all peculiar to our countryman ; for most of the foreign practical writers, in this and the next century are of the same stamp. One need only turn over the collection of authors concerning *Feavers*, and be quickly satisfied, how little in this age was added to what had been before said upon that subject. *Va-*

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*f* Protestor enim in fine hujus opusculi, quod nihil quod est ad propositum de meo apposui, quia quod apponerem ex meipso, in meipso non inveni, &c.

*Iescus de Tarantâ*, was almost the only one, who, about 1400, wrote from experience, and not from books only: he understood no *Greek*, and writ but ill *Latin*: however, he had been a practitioner for thirty-six years at *Montpellier*, and was *Archiater* to *Charles the Sixth*. He has left us a book call'd *Philonium*, wherein are several good observations relating to the practice of both *Physick* and *Surgery*. He has this too particular in him, that he now and then gives the history of a remarkable case he had met with: among the rest, he has an account of one who dy'd by cutting his *Uvula*, and of another who had a periodical return of an ague every thirtieth day for thirty years together. He particularly wonders at the ancients for giving warm Medicines in a *Pleurisy*, such as *Hyssop*, *wild Majora*, &c. and says very justly, that the cooling method of the moderns is more preferable. And indeed this author interposes his  
own



own judgement very often, in some difficult points of Practice: a rare instance in these times, when none had yet scarce begun to think for themselves. He often mentions *Roger* and *Roland* together, in relation to the *Practice* in distempers; which makes me still more of opinion, that the former author, and not *Bacon*, wrote the *Rogerina*. In the edition of the writers concerning Feavers, put out by *G. Bindonus*, you see *Philonium* is by mistake set down as an author: and there is likewise by mistake inserted under the name of *Arnold*, not only what he wrote himself, but the additions which were made long after by other hands.

Such was the state of Physick in these ages, with regard to *Practice*: in other branches of the profession there were some advances made: for instance, the Physicians began to make more curious inquiries into the qualities of *Mineral* waters, those of the *Hot* kind particularly,

ticularly, and have deliver'd down to us  
 several observations concerning the vir-  
 tues and the use of them. Among these  
*Michael Savonarola* distinguish'd himself,  
 and improving upon what *Joh. de Don-*  
*dis* and *Ugolinus de Monte Catino* had al-  
 ready publish'd, he wrote a treatise con-  
 cerning all the *Baths*, which were then  
 known in *Italy*. He undertook this work  
 between 1440 and 1450, as may be ea-  
 sily prov'd from his *Dedication*; tho' he  
 made some additions to it, as we may  
 collect from what he says himself<sup>o</sup>, after,  
 in the year 1460. He was a *Paduan*, of  
 a great family, the Grandfather of the  
 famous *Fryer Jerom*; he was Physician  
 to three several *Marquisses* of *Ferrara*,  
 and made a Knight of *Jerusalem*: was  
 a man in great esteem at that time, and  
 as he liv'd to a good old age, had seen  
 a great deal of experience, and had writ  
 many treatises, particularly a very large  
 one upon *Feavers*. There were some

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attempts likewise made, towards the close of the *fifteenth* Century, in *Botany*; and that study was reviv'd by *Hermolaus Barbarus*, who first thought of correcting the faults, which then were numerous, in the copies of *Dioscorides* and *Pliny*. However, about the same time, when, after the taking of *Constantinople*, many of the *Greeks* retir'd into *Italy*, and brought the manuscripts of the *Greek* writers in *Physick* with them, the whole bent of the faculty seem'd to be set upon understanding and explaining those authors: an attempt very laudable in it self, and which, without doubt, led the way to farther improvements. In this view it was very natural to examin, how the *Arabians* had follow'd, or deviated from the *Greeks*: and in these researches was almost all the learned part of our profession taken up, for at least *fifty* years. But as all this labour was employ'd more about words than things, we may in vain look into  
this

this class of Writers, for any great advances in the art itself. However, it may be of some use to know, what was *not* done in this period of time.

This was the low condition of *Physick*, particularly with regard to any cure of distempers by internal medicines, for about *four* hundred years : for as I have observ'd, the Physicians, for the most part, did little else than transcribe, or at least only wrote very voluminous comments upon the *Arabick* authors, who were much too prolix themselves. The other branch of this art, *Surgery*, to confess the truth, made somewhat a better figure. I have spoken already at large, of a very great man in this profession, *Albucasis* ; and have observ'd that it does not appear, where he was born or liv'd : but wherever it was, his works soon reach'd *Italy*. For immediately after *Roger of Parma*, or, as others say, of *Salernum*, wrote, who borrows a great deal from him, tho' he neither  
men-



mentions him, nor indeed any body else. Then *Jamerius* follow'd, who, as *Guido* expresses it, put out a sort of *Brutal* Surgery, and after him *Roland*: but both these, especially the latter, satisfied themselves chiefly with transcribing *Roger*. These were succeeded by *Brunus*, a *Calabrian* by birth, who made a larger collection of Surgery at *Padua*, in 1252, than the others had done: but this was chiefly taken out of *Albucasis* and the other *Arabians*, as he confesses himself<sup>a</sup>, tho' he says, he had taken great pains that every thing he had collected, should be consistent with experience. However, the notion and the expression of *Severinus* is very just, who gives all the writers of Surgery in this age, the title of *Arabistæ*. It was much, it seems, the fashion of the times to make very free with other mens la-

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<sup>a</sup> 130. Nam apud compositionem ejus non fui promptus ad aliud, nisi ut Colligerem — non solum id excipere — sed cum experientia & ratione —

bours : and therefore as *Brunus* had made use of the works of the *Arabians*, *Theodorick* a *Fryer*, afterwards Bishop of *Cervia*, served him, when the breath was scarce out of his body, in the same way : and with a little addition of some fabulous passages from his master *Hugo de Luca*, thought to establish his reputation, by putting out *Brunus's* collection word for word, under his own name.

As a *Monk*, he thought, you see, that he might lawfully make use of the goods of the *Laity* : and yet he has the assurance to say, that he wou'd write nothing but what he had experienc'd himself ; that it wou'd be ridiculous and superfluous for him to write, if what he says were to be found in other books. He had seen *Roland* at *Bologna*. There is little particular in him, as has been mention'd : only he remarks a bone ill set should be broken again : when the *callus* is recent, embrocations and plaisters may do ; but if it is old, the knife  
is



is necessary<sup>b</sup>: how the knife is to be us'd, he does not explain: only says, the ancients give no rules concerning it; but rather dissuade the practice. In treating of *abscesses*<sup>c</sup>, he never leaves any tent in after the first dressing; the experiment he had seen above a hundred times. He mentions *Oleum Tartari*<sup>d</sup> *benedictum*. There is one remarkable passage in him, as I have hinted before, and that is a distinct account of the symptoms which happen upon coition with a woman, who had convers'd with a *Leper*. For this he is not beholden to *Brunus*: nor do I find from whence (unless from the *Rogerina*) he has taken this description; for there is only a hint in general, given by the *Arabians*, that the distemper might be contracted this way, without entring any farther into the symptoms which immediately succeed. And therefore this account perhaps

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<sup>b</sup> 2, 23.

<sup>c</sup> 3, 19.

<sup>d</sup> 4, 7.

may be properly his own. I shall have occasion likewise hereafter, to mention something very particular which he has observ'd about *Salivation*<sup>e</sup>. For there are so very few *original* good things in this Bishop, that I must think my self oblig'd in conscience to do him justice in those he has.

Contemporary with *Theodorick* was *Gul. de Saliceto*, call'd *Placentinus*; who was professor at *Verona*, and who according to *Vanderlinden*, died in 1270, the same year with *Thaddæus* the *Florentine*: which I believe is a mistake; for *Champerius* places the death of the latter in 1280. This author, tho' he wrote in much such a barbarous stile as the other did, yet seems to be better acquainted with his business, than any of them: and tho' he copies, in a good measure, from *Albucasis* and others, yet he has more the air of an original writer, than

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the rest. *Guido de Cauliaco* very justly gives him the character of *Valens Homo*, an understanding man in Physick, and Surgery. He was certainly one of long experience: and lays it down for a maxim, that this art can never be taught by any writing, but that it is necessary the person himself shou'd see and perform the operations. This he repeats particularly in treating of the *Stone*: the extraction of which he describes so minutely, and in so different a manner from the rest, that he must certainly have been an *Operator* himself. And what he remarks about the difficulty of making the incision in *Women*, because of the interposition of the *Uterus* between the bladder and the *Rectum*, seems to put it out of doubt, that he was so. One may judge of the simplicity of the man, as well as guess at the state of Physick in that age, by the caution he

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gives to a practitioner, *ne delectetur familiarite Laicorum.* *Nimia autem familiaritas contemptum parit, & etiam per nimiam familiaritatem non sic audacter & secure petitur remuneratio operationis concenter.* *Et scias hoc unum, quod bona remuneratio de labore, & Salarium optimum reddit medicum authorisabilem, & confortatur fides infirmi super ipsum.*

In imitation of *Albucasis*, he says, he never saw an *Hydrocephalus* cur'd by incision<sup>a</sup>, nor thinks it can be. But he saw one in the Hospital at *Cremona*, which cur'd it self, and the boy liv'd a long while after. And indeed experience teaches us, that sometimes in this case, the serous humour may be absorb'd again into the vessels, without any discharge by art. He cur'd a girl by a cautery apply'd once to the forehead, and twice to the hind-part of the head, and let out the water. And in this case it is plain, the tumour

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<sup>a</sup> I, I.



must have been *external*. He is the *first*, at least among the moderns, who has been particular in describing that distemper of children, which he calls *Crusta* and *Lacticium*; the *Achor* of the *Greeks*, and the *Lactumen* of the lower *Latins*: and lays down the method of curing it without any hazard. He seems to be the *first* too, who directs *Mercurial* waters for the face<sup>b</sup>. He lays down a very proper caution about tumours, and says it is difficult to judge, whether there is matter, if it lies low and the place is very thick. The best way of judging, he says, is by feeling: and this caution is the more necessary in such cases; for sometimes for want of it, an *Aneurysm* has been cut instead of an abscess.

He is more particular than others had been, in describing the cure of a *Hernia Carnosa*; which he tells us is difficult, and sometimes dangerous, because it cannot

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<sup>b</sup> 1, 18.

<sup>c</sup> 1, 23.

be done without *incision*. He gives a strict charge, that the fleshy excrescency be separated from the Testicle, and *total-ly* taken out; but if the Testicle be injur'd likewise, he orders that to be cut off at the same time. And this was the only way of Practice, he says, which he ever saw succeed in his time. This excrescence, exactly resembling flesh, generally takes its rise from the extremity of the *Spermatick* vessels, and winds it self about the body of the *Testicle*; and sometimes grows to such an enormous bigness, as to exceed that of a man's head. The cause of this is always either a congestion of humours, a rupture or contusion of the vessels: in all which cases the natural consequence is an obstruction, if not in the larger, at least in the capillary ducts. And wherever there is an obstruction, it produces not only a greater distension of the vessels, but a larger derivation of the fluids to them, as is plainly enough to be seen

in



in all *inflammatory* tumours. So when the vessels of the *Vaginal* coats are obstructed, the solid parts must necessarily dilate, and by a preternatural extension make it appear in another form. One way of its formation (tho' as I have elsewhere hinted, it may not be the only one) may be indeed without putting nature to the expence, as some do, of creating new vessels to lodge the matter, which continually feeds the swelling. The little pipes and hollow fibres are almost infinite, not only in an animal body, but in every part of it : which indeed consists of nothing else, but such small innumerable canals. Many of these, at least of the more minute, in a natural state, either lie quite empty, or but imperfectly distended ; and yet upon any accidental injury which is done to them, are ready to enlarge their capacity, and receive an unusual quantity of humours within their cavities ; and so by a gradual ac-

cretion arise *Sarcoma's* and *Wens* ; as when the bark of a tree is wounded or bruised, knobs and bunches succeed. And that this is the general way, which nature takes in producing these excrescencies, will be plainer to us, if we consider some parallel instances, in which we see the manner of her operation perhaps more clearly. Does not the egg, when it drops into the womb, cherish'd by the genial warmth it meets there, expand itself, and shoot out its slender vessels, as the seeds of vegetables do in the ground? and are not these very vessels the rudiments of the *Embryo*, which displays itself in its proper shape, when They have arriv'd to a just extension. The very extremities of the *Umbilical* vessels weave themselves into a sort of cake, called the *Placenta* ; and not only so, but pierce the *Uterus* itself, so as to inosculate with the vessels which supply it. And not only the egg, when in the womb, but the *Ovary* itself, by some acci-



accident or other, very often swells to an immense bulk. But nothing can give a greater light into our present argument, than the consideration of the *Uterus* itself. In non-pregnant women the *Uterus*, we know, is very thin; and the vessels which run in great number upon its coats contorted and contracted, so as to appear but small; but in the time of gestation, especially in the latter months, we find the coats very much thicker, the bottom of the *Uterus* at least an inch thick, and the vessels prodigiously distended. And for a proof that they are the very same vessels as they were before pregnation, only dilated in the manner I have describ'd, when the woman is deliver'd, and the milk flowing to the breasts, makes a revulsion, the *Uterus* recovers its straitness, and the coats return to their usual thinness. So when there is a flux of humours in the *Vaginal* coats, the little vessels are all open'd and distended, till at last they form a fleshy

excrescency : as, in wounds and ulcers, we see there grows what we call proud flesh. Sometimes this fleshy substance adheres not only to this coat, but to the *Scrotum* too : in the same manner as the *Placenta* does to the *Uterus*. There are instances, tho' but rare, where it lies so loose, from the enclosing membrane, as to be easily separated from it, as this writer here intimates : and this does not at all interfere with the account, which has been given before of its production. For flesh consists of several plans of fibres ; and when one plan is swell'd, we may easily conceive, how it may break off and separate from the rest. *Corns* and *Warts* are the several plates of the cuticle divided from one another ; and we see what a number of distinct *Hydatids* are form'd, sometimes, out of the coats of the *Lymphatick*-vessels. In this case, where the excrescency is capable of being free'd from the *Vaginal* coat, it may be cut out without the excision of  
 the



the *Testicle*, as is here propos'd, provided the *Pedunculus*, or root of it, be short. But generally it so adheres to it, that it cannot be remov'd without taking off the *Testicle* too: an operation easily and safely perform'd, if the *Sarcoma* or *Scirrhus* does not run higher up along the *Spermatick* vessels into the belly, as it often does: in which case a prudent Surgeon will scarce venture his credit in attempting a cure, which can't be accomplish'd. There are frequent instances, where a *Sarcocele* is accompany'd with a *Hydrocele*: nay, sometimes a *Hydrocele*, and even a Tumour of the *Epididymis* has been taken for it: from both which, it ought to be carefully distinguished. Very often the whole substance of the *Testicle* is fistulous, and turn'd all into *Pus*. In which case, though sometimes there does not appear any symptom, by which it can be certainly determin'd, whether the *Testicle* be sound or no, yet the advice our author gives

gives, to take it off at the same time, seems to be proper. Sometimes this *Hernia Carnosa* turns hard and scirrhus; from whence *Scacchus* has given it the name of *Tophacea*. *Severinus* has observ'd it grown into a white concretion, like the shell of an egg, or an oyster. Besides this, it very often terminates in a Cancer. Several methods have been tried to remove this sort of *Hernia* without excision: *Matthiolus* mentions one, and *Sculetus* several, who were cur'd by the Powder of *Restharrow*, with some topical applications; but this *Specifick*, as they and some others call it, has not yet succeeded so well, nor indeed any other Medicine, but that generally we find the only remedy to be had is, as this author proposes, by *Cutting*. *Hildanus* tells us, he had met with but one *Sarcocele* in his Practice, which was in the *left* Testicle; and from thence makes an observation, that the right Testicle is more subject to a *Sarcocele*, and the left to a *Hydrocele*:  
but



but this distinction, as it seems to have no foundation in nature, so neither is it observ'd (at least very seldom) to answer, upon the experience of others: and the reasons he gives for this remark are so unsatisfactory, that tho' the matter of fact were so, we should still be at a loss, why it is so.

This writer gives many instances of his Practice in *wounds*<sup>d</sup>: and there seem to be some very uncommon cures, which he perform'd. In speaking of *wounds* in the *Chest*, he has a very remarkable passage concerning the nerves of that part<sup>e</sup>; he says those from the 6th and 7th pair, which arise from the brain and the *Nucha*, serve for its *voluntary* motion, the others for the *natural* or *vital* motion. And he instances in the case of an *Apoplexy*. I take notice of this, because it is exactly the notion of the famous Dr. *Willis*, the first inventor of the *nervous* system: who wou'd have the

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<sup>d</sup> 2, 5, 7, 15, &c.

<sup>e</sup> 4, 3.

difference between the *Cerebrum* and *Cerebellum*, as to their several uses, to consist in this, that the former is concern'd in animal or voluntary motion, and the latter in vital or involuntary. But this notion is intirely overthrown by what one may observe of the nerves: for we see a great many parts, which are subject only to voluntary motions, as the tongue, mouth, eyes, and all the face, receive branches from the 5th, 6th, 7th, and 8th pair of nerves, all arising from the *Medulla Oblongata*, which by him is reckon'd to belong to the *Cerebellum*. 'Tis true, indeed, that the *involuntary* motions of the heart, midriff, &c. may be continu'd, if the *Cerebellum* be left, tho' the *Cerebrum* be taken out, as the circulation will in a dog for two or three days: and in an *Apoplexy* we find, that after all voluntary motions are stopt, respiration will still go on, and the pulse beat. But this does not happen thus, because the heart and diaphragm receive  
their



their nerves from the *Cerebellum*, but because they are muscles, which have no Antagonists: a less quantity of spirits being sufficient to carry on the vital functions, tho' not capable of exerting the voluntary motions. And therefore we find that wounds in the *Cerebrum* are often cur'd, but in the *Cerebellum* seldom prove otherwise than fatal: and the symptoms, which attend them, give a pretty sure prognostick, as vomiting, fainting, hicough, and intermission of the pulse. And the distinction, which *Sennertus* makes in this case, is a very right one, that wounds in the brain are therefore fatal, not so much because the brain is injured, as because the vital functions are disturb'd, as they must be, when the *Cerebellum* is wounded.

*Lanfranc* took most of what he says from *Gul. de Saliceto*, but chang'd his method; and tho' he quotes *Theodorick*, yet I don't observe he mentions the other, to whom he is more oblig'd. He was  
born

born at *Milan*, afterwards was transported to *France*, studied at *Lyons*; in 1295 he remov'd to *Paris*, where the next year he finish'd<sup>a</sup> the Work we now have. In some things he seems singular: he is very much against cutting for the *Stone*; because he had seen instances, where it hinder'd generation<sup>b</sup>: he dissuades section and causticks in a *Hernia*<sup>c</sup>: and altogether disapproves of the *Trepan*<sup>d</sup>; more, he says, are cur'd without it; and appeals to the practice of *Anselmus de Januis* for a proof of the ill success of this operation. He gives an instance, where, upon a Wound in the head, when convulsions succeeded<sup>e</sup>, the patient did well: but if a fever attends convulsions in the Wounds of the head or nerves, he observes he never saw one recover.

By the help of all these authors, and his own long experience, *Guido de Cau-*

<sup>a</sup> 3, 11.<sup>b</sup> 3, 3, 8.<sup>c</sup> 3, 3, 7.<sup>d</sup> 2.<sup>e</sup> 3, 1, 15.



*liaco*, a disciple of *N. Bertrutius*, in a great old age, reduc'd the art of *Surge-ry* into a system in 1363; and tho' he did not add a great many new things, as himself says, (for some he did) to what he found in his predecessors, yet he is compar'd to *Hippocrates* by *Fallopius*, no ill judge of chirurgical knowledge. *Guido* had been professor at *Montpellier*, practic'd at *Lyons* many years, at last settled at *Avignon*, where he was Physician to Pope *Clement the Fifth*, and his successors. He says he had only met with the *sixth* book of *Paulus*: which, it seems, he made very good use of; for he often transcribes from him. The chief original Writer besides, which he follows, and which he follows with good judgement, is *Albucasis*. I cannot but observe, that among the many authors he quotes, he does not so much as mention *Celsus*; who, I find, was as little known to the Writers of this age, as he was to the *Arabians*. He gives us an ac-

count

count of the books he had read and consulted, in compiling this Work : and he commends the translation of some parts of *Galen* lately made from the original by *Nic. de Regio*, a *Calabrian*, well skill'd in the *Greek* and *Latin* languages, at the command of *Robert* King of *Sicily* ; and this, he says, much exceeded the *Latin* version, the only one then in use, taken from the *Arabick*. He not only recounts, but gives his judgement of the several authors : and tho' he writes in a barbarous stile himself, speaks very freely and justly of them. He besides gives us a short history of the state of Surgery in his time ; and tells us there were *five* Sects among the professors of this Art. The *first*, follow'd *Roger* and *Roland*, and the *four* masters ; who indifferently applied *Pultices* to all Wounds and Abscesses : the *second*, *Brunus* and *Theodorick* ; who in the same cases us'd *Wine* only : the *third*, *Gul. de Saliceto* and *Lanfranc* ; who kept a middle way, and treated



treated wounds with Ointments and soft Plasters. The *fourth* Sect was of *Ger-  
mans*, who attended the Wars, and who  
us'd, promiscuously, charms, potions,  
oyl, and wool: and the *fifth* of women  
and ignorant people, who, in all Dis-  
tempers, had recourse only to Saints.  
And he makes this general and proper  
reflexion upon them all, that he won-  
ders at them for perpetually transcribing  
out of one another, for treading con-  
stantly in the same track; and following  
one another like *Cranes*.

He gives us the case, where he took  
out a part of the brain, and cur'd the  
patient: one of the *first* instances of the  
kind perhaps in Surgery<sup>b</sup>: for in *Galen*  
and others, mention is only made of the  
brains being wounded, not of any part  
of it coming out. However, he thinks  
the case incurable, if a whole *Cell*, as he  
calls it, should come out: tho' *Theodo-  
rick*<sup>f</sup> mentions such an accident, which

d 3, II.

d 7, 2, 7.

f 2, 2.

*Hugo de Luca*, his master, cur'd. But this might be one of his fables, which *Guido* speaks of<sup>g</sup>. He relates the cure of an *Intestinal* and *Inguinal Hernia* very particularly, and sets down the several methods of doing it, either by section, cautery, or caustick: the latter he prefers to the rest, and describes the operation at large, and he had seen his master *Petrus de Bonanto* perform it *thirty* times with success. In this and many other places, we may meet with several things, which the more modern practitioners have given out, as their own inventions. *Taggaultius* has put this author into another dress, and we may read him now in very elegant *Latin*: but besides that he has left out a great deal of *Guido*, he sometimes, in the opinion of *Foubert*, mistakes his meaning, and sometimes, when he dissents from him, is in the wrong.

I cannot leave this author, without

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<sup>g</sup> Cap. Singul.



taking notice of a remarkable description he gives us of the Plague<sup>b</sup> in 1348, attended with an unheard-of mortality. It took its rise in the *Indies*, and from thence travell'd over all the World, and destroy'd a *fourth* part of mankind: in the *East* it lasted *three* years, and was more mortal. At *Avignon* it rag'd for *seven* months; and there were *two* species of it. *One* which prevail'd for the two first months, attended with a violent fever, and spitting of blood, (much like what *Fracastorius* observ'd in his time) not one of these liv'd, and they died within *three* days after the seizure. Another sort, which succeeded the first, shew'd itself with a continual fever, carbuncles, abscesses, especially axillary and inguinal: this was as mortal as the former, except only at the declension; and there was this further difference, that they died within *five* days. *Guido* stay'd at *Avignon* himself, during this plague: to-

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<sup>b</sup> 2, 2, 5.

wards the latter end of which, he caught the infection, and continu'd so ill for six Weeks, that he was given over : but at last he was happily sav'd by a *Bubo*.

I have observ'd before, that most of these Writers, even *Guido* himself, transcribe chiefly from *Albucasis* : but herein indeed they deviate from the model he has left in his *Chirurgical* Work, that they don't confine themselves to mere *Surger*y, or *manual* operations only, but treat of other distempers too, those especially which require any external applications, in imitation of *Avicenna*, and the other *Arabians*. Their intention seems to have been to leave us a compleat body of Physick : tho' their Writings wou'd have been more valuable, had they kept more strictly within the bounds of their profession, where, very often in *Chirurgical* cases, they make some new and good observations : whereas in the others, they add nothing at all of their own.

Among



Among the Writers of this age, and of this class, there is an *Englishman*, who deserves at least to be mention'd : *John Ardern*, a *Surgeon* of no mean figure in his time. He tells us he liv'd at *Newark* from the year 1349, when the Plague broke out, till 1370; then he remov'd to *London*, whither his character had reach'd long before. He tells us likewise, that he was a practitioner before *Henry* Earl of *Derby* was created Duke of *Lancaster*, in 1350 : which makes it improbable he shou'd live so late, as to be Surgeon to *Henry* the Fourth. He has left us a large volume of *Physick* and *Surgery*, but chiefly of the last; many *Manuscripts* of which we have amongst us; and one wou'd wonder that it has not yet been printed, since perhaps it may be as useful a Work, as any writ in that profession in those ages, if we except that of *Guido*. He seems to have been the first man, who reviv'd the Art of *Surgery* in this nation; for our countrymen, whom

I have mention'd before, appear to be little conversant in the operations themselves, and transcrib'd only from the modern Writers. *Ardern* was certainly a man of experience ; as the many cases and histories he describes, in this very book, sufficiently prove. There is an air of much simplicity runs thorough it all : and tho' there is a great mixture of *Empiricism*, and sometimes *Superstition* in it, yet as the state of *Physick* and *Surgery* was then, he may pass for a tolerably skilful and (what is next to be wish'd for) an honest *Surgeon*. There is some good Practice contain'd in his Writings, and deliver'd so, that the reader may improve by it : he has a great choice of Medicines, several of which he was the inventor of himself ; as particularly those, which we have still retain'd in our *Dispensatory*<sup>a</sup>. He contriv'd a new Instrument for *Clysters* : of which he treats very largely, and particularly recom-

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<sup>a</sup> Valentia Scabiosa, Tapfivalentia, Tapfsmel.



mends *Salt* for one of the best *Ingredients*. He is very full of the advantages of this application, either by way of cure or prevention; and from what he says, one wou'd judge that this was a practice, which was little us'd or understood among us at that time: for he tells us, it is the work <sup>a</sup> of a perfect master; that great circumspection is required that it be done neither negligently nor rashly, and for doing it well he has a hundred times gain'd money and credit in very *distant* places. And such a dexterity there is, according to him, in performing the operation well, in cases of *Colick* and want of a Passage, that in *London* <sup>b</sup>, when the *Lumbardi* (who might then perhaps deal in this way, as much as in *Usury*) try'd in vain to relieve, his method succeeded. And he advises the taking *two* or *three* Clysters every year;

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<sup>a</sup> In hoc invigilet medicus, & in operatione non sit negligens, neq; temerarius, quoniam opus est perfecti magistri, pro quo centies, &c. <sup>b</sup> Cum pluribus vicibus *Lumbardi* Clysteria suo more, &c.

for the benefits of this method, he says, cannot be numbred up, and therefore it ought to be had in reverence<sup>c</sup>.

In this work is contain'd a long treatise of a *Fistula in Ano*, which we have translated by *John Read* in 1588: and what is surprizing, he tells us, that he never knew or heard of one in his time, either in *England* or beyond Sea, who pretended to cure it, except a *Fryer*, who had been with the *Prince of Wales* in *Aquitain*; and who was, it seems, an impostor, for he had recover'd several whom this *Fryer* had left as incurable. The old Surgeons know nothing of it<sup>d</sup>, and own'd they cou'd not cure it: because God, he says, who is the giver of all wisdom, hideth many things from the wise, which afterwards he reveals to

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• Nam ejus beneficium nemo potest dinumerare: habetur ergo in reverentia.

<sup>d</sup> Antiqui — se non invenisse confessi sunt: quia Deus, qui sapientiæ distributor existit, a prudentibus & sapientibus multa abscondit, quæ postea dignatur simplicibus revelare.



the simple. So far I believe is true ; that it was an operation very seldom attempted, in his time : and we may observe, that of all the modern Surgeons, I have just now mention'd, no one treats professedly of it, but *Gul. de Saliceto* : who indeed describes the manner of doing it by *Ligature*, and drawing the thred by way of *sawing*, which certainly must be extremely painful. And the reason, why we find so little mention of this process of *Surgery* in these *Latin* Authors, perhaps may be, that *Albucasis* himself, from whom they all transcribe, dissuades the operation in several cases : and when he does advise it, seems to be fonder of doing it by the actual *Cautery*, than by any other method, which was us'd by the ancients. This very probably, because of its being terrible and dangerous, was what they never saw practiced : and tho' it has been recommended by *F. ab Aquapendente* since, yet our country-

countryman *Alex. Read*<sup>b</sup>, holds him,  
 “ whosoever goeth about to practice it,  
 “ like unto him, who goeth to throw  
 “ at a cock blindfolded.”

*Ardern* relates the two methods of performing the operation, either by *Incision* or *Ligature*, as they are set down at large by *Paulus* and *Celsus*, and seems to have taken them indeed chiefly from the former author. However, he has describ'd some new instruments, as the *Tendiculum*: and has given new names to the old ones, as what he calls *Sequere me* for *Specillum*, *Acus Rostrata* for the *Falx* of *Paulus*, and *Frænum Cæsaris* for the thred, which is pass'd to make the *Ligature*. For these terms of Art I meet with in no other author before him.

It is very plain from his own account, that he had a great many patients in this way, and those of the best



fashion, under his care, and met with extraordinary success. One thing we may remark, that he is very careful in making a good bargain<sup>e</sup>: and puts in a caveat, as the translator expresses it, to take for your cure as much as you can, with good assurance for your money when you have done. And the same caution he gives in other cases as well as this<sup>f</sup>; and no doubt this was the custom in those times. He imparts to us several receipts for the *heat* of Urine, call'd the *Chaude pisse*, which, he says, sometimes proceeds from a *Stone*: and he speaks often here and there of *Abscesses* and *Scirrhus* Tumours, particularly those, which form themselves in the *Penis*: but does not give the least hint that they were venereal. The famous case he relates of the *Rector*, makes this very plain: where the distemper, he

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<sup>e</sup> Centum Marcas (a Nobili) vel xl libras cum Robis & Feodis — & Centum solidos per annum ad terminum vitæ —

<sup>f</sup> Inflatio in Virga — lx solidos.

tells us, proceeded from quite another cause<sup>a</sup>.

I cannot dismiss this Author, without taking notice, that tho' he mentions *Causticks* made with *Orpiment* and *Arsenick Sublim'd*, yet he is so honest, as to give us a long history of the terrible effects they produc'd in *two* Patients of his own, when he was a young Practitioner: cases which seem to be very impartially related, and carry weight enough with them to deter others from the like rash attempt.

This period, however barren as it was, did not end without affording us something very remarkable and wonderful, and that is a distemper, which was never heard of before in any age, or nation; and which, after returning now and then for the space of some years, has ever since intirely disappear'd. This

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<sup>a</sup> In Virga virili cujusdam Rectoris pruritus repente accessit, ita quod a fricatione abstinere non potuit: fricato vero per aliquod tempus, &c.



was the *Sweating Sickness*, which originally was a native of our own Island; and upon this account it is the less strange, that it shou'd be the most accurately describ'd by one of our own countrymen, the great and learned *Caius*. It began at first in 1483, in *Henry* the Seventh's army, upon his landing at *Milford-haven*, and spread itself in *London*, from the 21<sup>st</sup> of *September* to the end of *October*. It return'd here *five* times, and always in *Summer*: first in 1485; then in 1506; afterwards in 1517; when it was so violent, that it kill'd in the space of *three* hours: so that many of the nobility dy'd, and of the vulgar sort, in several towns, half often perish'd. It appear'd the *fourth* time in 1528, and prov'd mortal then in the space of *six* hours: many of the courtiers dy'd of it, and *Henry* the Eighth himself was in danger. In 1529, and only then, it infested the *Netherlands* and *Germany*; in which last country it did much

much mischief, and destroy'd many, and particularly was the occasion of interrupting a conference at *Marpurgh* between *Luther* and *Zuinglius* about the *Eucharist*. The last return of it with us, was in 1551 : in *Westminster* it carry'd off 120 in a day, and the two sons of *Charles Brandon*, both Dukes of *Suffolk*, dy'd of it. At *Shrewsbury* particularly, where our author, *Caius*, resided, it broke out in a very furious manner. The description he gives of it is terrible, like the plague of *Athens*. He very properly calls it a pestilent contagious Feaver, of one natural day : the *Sweat* itself he reckons, only as a symptom or crisis of this Feaver. The manner of its seizure was thus : first it affected some particular part, attended with inward heat and burning, unquenchable thirst, restlessness, sickness at stomach and heart, (tho' seldom vomiting) head-ach, delirium, then faintness, and excessive drowsiness. The pulse quick and vehement, and the  
breath



breath short and labouring. Children, poor, and old people less subject to it. Of others, scarce any escap'd the attack, and most died: in that town, where it lasted *seven* months, perished near a thousand. Even by travelling into *France*, or *Flanders*, they did not escape: and what is stranger, even the *Scotch* were free, and abroad the *English* only affected, and foreigners not affected in *England*. None recover'd under 24 hours: at first the Physicians were much puzzled how to treat it; the only cure was to carry on the sweat, which was necessary, for a long time; for if stopt, it was dangerous, or fatal. The way therefore was to be patient, and lie still, and not to take cold. If Nature was not strong enough to do it, Art shou'd assist her in promoting the sweat, by cloaths, medicines, wine, &c. The violence of it over, in 15 hours; but no security till 24 were pass'd. In some there was a necessity to repeat the sweating; in  
strong

strong constitutions, *twelve* times. Great danger to remove out of bed; some who had not sweated enough, fell into very ill Feavers. No flesh in all the time, nor drink for the *first* five hours. For in the *seventh*, the distemper increases; about the *ninth*, delirium: sleep to be avoided by all means. It appear'd by experience, as the Lord *Bacon* observes, that this disease was rather a surprize of nature, than obstinate to remedies, if it were in time well treated. For when proper care was taken, the patient generally recover'd.

But just before, and upon the opening of the *sixteenth* century, a new scene presents it self: and surely *Physick* had another face then, and the History of that age cou'd afford a great many particulars, much more worth taking notice of, than the long detail Mr. *le Clerc* gives of *Paracelsus's* idle system, and which, in point of time, were of an earlier date. This period was as famous



as we just now observ'd that of the *Arabians* had been; for the eruption of a *new* distemper, which in a little time over-run all *Europe* with great fury, and destroy'd more people, than ever the other did. This was the *Lues Venerea*, imported by some of *Columbus's* companions from the *West Indies*, where it was then epidemical, and contagious like the Itch: it had got some footing in *Italy*, in the year 1492, but not being much spread, was little attended to; however, *two* years after, the siege of *Naples* gave it an opportunity to diffuse itself in the *French* army, and by that means, soon to propagate the infection both thorough *Italy*, *France*, and *Spain*: and in a little while, not only thorough all *Europe*, but into *Asia*, and *Africk*. And here one thing may be observ'd very extraordinary, that the *Spaniards*, upon this first expedition to *America*, brought home from thence, this infectious disease; and soon after carried another, of equal contagion thither, as the

best Writers agree, the *Small Pox*: of which, history tells us, several *Indian* Princes both of the *Peru* and *Mexican* race, dy'd. There are indeed some other ways of accounting for the original of the former, tho' not different as to point of time: *Sydenham* brings it from *Guinea*; and <sup>m</sup> *Manardus* relates, that a famous strumpet of *Valencia* in *Spain*, who had convers'd with one over-run with an *Elephantiasis*, gave the infection to above 400, some of which follow'd *Charles the Eighth* into *Italy*. But this *Valencian* lady might, in all probability, receive the infection herself from some, who came from *America*. *Mr. le Clerc* gives us scarce any account of its symptoms, or its cure: but as this distemper is the most wonderful thing, which perhaps ever was met with in the History of Physick, if we consider either the cause of its production, the violence of its poyson, or the



newness of its original, it may be worth while to observe, in what shape, it first appear'd, and how it varied after; what progress it made, and what new methods of cure were attempted to put a stop to the rage of this new plague. I shall therefore give you a short sketch of it for the first 50, or 60 years: by which you may see something both of the opinion and practice of those, who liv'd and wrote in that time.

But first it may be proper to observe, that in the earliest appearance of this distemper, as well as since, there were many, who not being us'd to think or reason any further, than the ancients shew'd them the way, took a great deal of pains to prove, that the disease was known both to the *Greeks* and *Arabians*, tho' but imperfectly describ'd, and represented under the names of the different kind of *Leprosies*, exulcerations, and other cutaneous affections. And here we have instances, how the words

of old Authors may be wrested and perverted to serve the present purpose, and support a favourite opinion; for their method of arguing was to quote by scraps, to pick out one symptom out of one treatise, another out of a second, and so on, 'till at last they dress'd up such a disease, as the ancients had not the least notion of. The same way of reasoning we may observe was us'd by all those who have endeavour'd to prove, that the description of the *Small Pox* is to be found in *Hippocrates*, and *Galen*; such is the chimerical notion of Mr. *Huet* concerning *Eruptions*, and *Vesicular Pustules*, which he recites from *Vectius Valens*, *Ætius*, and *Gregory of Tours*<sup>a</sup>: Writers and Reasoners of this Stamp, may shew us their reading; but they shew us at the same time, that they can read without judgement. For to go no further in the present argument, let any

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<sup>a</sup> Comment. de rebus, &c.



one of common understanding, peruse the cases related by *G. Torella*, who liv'd and practiced at the *first* eruption of this contagious evil; and see, whether he can possibly apply any description left by the ancients, of any disease, to these symptoms and appearances. Let any one look over, with attention, the beautiful and accurate picture of an *Elephantiasis*, drawn by *Aretæus*, and make out, if he can, from thence, any exact resemblance between them. One may as well, I believe, with *John of Gaddesden* imagine, that the *Chiragra* and *Podagra*, two sorts of what he calls the *Gutta*, to be a species of the *Leprosy*, call'd the *Elephantiasis*<sup>a</sup>; as that the *Elephantiasis* of the ancients can possibly be the same with the foul distemper of the moderns. Men merely speculative, and not vers'd in Practice, may be allow'd to carry their fancies very far in these points, and

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<sup>a</sup> Sunt species *Læpræ* meo judicio quæ vocatur *Elephantiasis*.

from a particular hint or expression in an old author, endeavour to do an honour to antiquity, which it does not want: an instance of this we have in *Valesius*, who from the account <sup>b</sup> *Tacitus* gives of *Tiberius's* face, concludes, that this Emperor's case must have been what we now call *Venereal*. But as there was not the same complication of symptoms in any one disease we read of, in the works of the ancients; the distemper I am now speaking of, was observ'd to be so peculiar in several circumstances, that the majority of the most learned and most experienced Practicioners were soon convinc'd, it was a new species, and of a modern original, and one with which neither the *Greek* nor the *Arabian* Physicians, were acquainted. This was the sense, I say, of those who liv'd at that time; *Fallopious's* father was actually at the siege of *Naples*, and might in all

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<sup>b</sup> *Ulcerosa facies, ac plerumq; medicaminibus inter-*  
*stincta.*



probability communicate the account touching the original of this distemper, which we read in his sons writings. *Torrella*, one of the earliest writers upon this subject, does suppose it a *new* one: for else he wou'd never have had recourse to such a cause of it, as a conjunction of some *Planets*. A Leprosy was common then, and cou'd not want, even in his opinion, such an extraordinary Phænomenon in the Heavens to produce it. And *Jac. Cataneus*, who wrote some time after, tho' he takes notice, that there were some leprous symptoms, which now and then appear'd, as still they very often do, yet directly pronounces it a *new* distemper: and therefore it went often by the name of *Paturfa*, the very expression, which was in use among the *Indians*.

This was the sense of the *Europeans* at this time; and we may find by *J. Leo*, who wrote the History of *Africa*, soon after the eruption of this disease, that

the same notion prevail'd there also. “ In  
 “ *Barbary*<sup>a</sup>, says he, they die thereof, for  
 “ the most part, and are seldom cur'd.  
 “ Over the Mountains of *Atlas*, and  
 “ thorough all *Numidia* and *Lybia*, they  
 “ scarcely know it. Infomuch that  
 “ oftentimes the parties infected fly in-  
 “ to *Numidia*, or the land of *Negroes* ;  
 “ in which place the air is so tempe-  
 “ rate, that only by remaining there,  
 “ they recover their perfect health : and  
 “ return home sound into their own  
 “ country : which I saw many do with  
 “ my own eyes, without the help of  
 “ any Physician or Medicine. Not so  
 “ much as the name of this malady  
 “ was ever known unto the *Africans*,  
 “ before *Ferdinand* King of *Castile* ex-  
 “ pel'd all *Jews* out of *Spain* : after the  
 “ return of which *Jews* into *Africa*,  
 “ certain unhappy and lewd people lay  
 “ with their Wives ; and so at length the

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<sup>a</sup> Lib. 1.



“ disease spread from one to another over  
 “ the whole region, insomuch that scarce  
 “ any one family was free from the same.  
 “ Howbeit this they were most certain-  
 “ ly persuaded of, that the same disease  
 “ came first from *Spain* ; whereof they,  
 “ for want of a better Word, do call it  
 “ the *Spanish Pox*. Notwithstanding at  
 “ *Tunis*, and over all *Italy*, it is called  
 “ the *French* disease : it is so called like-  
 “ wise in *Ægypt* and *Syria* ; for there it  
 “ is us’d as a common proverb of cur-  
 “ sing, *The French Pox take you.*” And  
 I find that even in *England* it went early  
 by that name, as appears by the Will of  
 Dr. *Collet*, Dean of *St. Paul’s*, in the  
 year 1518.

However I cannot but own, that  
 there are a very few remarkable passages  
 in some Writers before this period, which  
 might give one a plausible reason at least  
 to suspect, that they had some glim-  
 mering knowledge of this disease. For  
 some of them do, in direct terms, as-  
 sign

sign as a cause of a particular symptom or two, frequent in Venereal cases, *impure coition*.

Gordonius, in speaking of abscesses and ulcers, and pain in the *Penis*, gives this as one cause, among the rest, *Facere cum muliere, cujus matrix est immunda, plena sanie aut virulenta*. And before him *Lanfranc* is more explicit, and in his description of the same disorder, which he takes, as he does almost every thing else from *Gul. de Saliceto*, uses these very expressions <sup>a</sup>. *Ulceræ veniunt ex pustulis calidis virgæ supervenientibus, quæ postea crepantur, vel ex acutis humoribus, locum ulcerantibus, vel ex commixtione cum sædâ muliere, quæ cum ægro talem habente morbum de novo Coiverat. Si quis vult membrum ab omni corruptione servare, cum recedit a muliere, quam habet suspectam ab immunditiâ, lavet illud cum aqua cum Aceto mista.* Our countryman *John of Gad-*



*desden* takes the mention of this symptom and this receipt *verbatim* from hence, and inserts it in his chapter concerning a *Leprosy*: from which some wou'd infer, that this was not a true Leprosy, but this Venereal Disease, which went under that name. For, say they, the *Leprosy* is not *infectious*; neither is it ever communicated by carnal copulation. But surely, whoever looks into the History of this Distemper, will find, that the ancients had quite another notion of it: <sup>b</sup> *Ætius* expressly says, it is *contagious*, and upon this very account thinks it unsafe to go near a Leper. For the same reason probably it is, that he pronounces coition very pernicious in this case; and that he mentions *castration*, which, to his own knowledge, he had seen prove both a cure, and a preservative<sup>c</sup>.

*Avicenna*<sup>d</sup> tells us, that the very air is corrupted in this case, as it is in the

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<sup>b</sup> 4, 1, 120.

<sup>c</sup> 4, 1, 122.

<sup>d</sup> 4, 3, 3.

Plague, Measles, or the Small Pox: and if contagion can be propagated this way, *i. e.* by the medium of the Atmosphere, in a *Leprosy*, how much more active must the venom be in a close and immediate contact? It has been indeed a fashion of late to deny, that there is any contagion at all in distempers, even in that which is so terrible, chiefly upon this very account, the *Plague*: but in the case of *Leprosy*, these new Directors in Physick wou'd do well to consider, that *Moses*, the greatest, as well as oldest Writer in the World, was of a quite contrary opinion: or else certainly he wou'd not have been so exact and circumstantial in laying down the law, when and how the unclean shou'd be separated from the clean; or be so rigorous in his edicts, as not to suffer them to live in the same Camp, or the same City, for fear of spreading the infection<sup>d</sup>. And

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<sup>d</sup> Levitic. 13.



as this was communicated by being near the diseased person, and particularly by the *touch*, perhaps this alone may be a good reason why, the *Septuagint*<sup>e</sup>, in those chapters which relate to the *Leprosy*, constantly render the *Hebrew* expression, which often signifies a stroke or a blow, by the Word *Αφῆ*, and why the *English* translation calls it the *Plague of Leprosy*. But to return to *Avicenna*, I must observe, that he takes notice of this very manner of communicating a *Leprosy*; and speaks of this particular symptom, an ulcer in the *Penis*, with heat of urine, as occasion'd often by *Vener*y; tho' he says nothing of its being impure, any farther, than that the person was *Leprous*. The Writers I have quoted, only mention this one symptom, as owing its rise sometimes to coition; and indeed the description is directly that of a *virulent Gonorrhœa*: but they don't sup-

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<sup>e</sup> *Levi*. 13, and 14. *Deuteror*. 17, 8.

pose any other disorder, which ever attended the person so infected. And this, I think, can't be said to answer in any sense, the circumstance of the *Venereal Disease*, which, at least when confirm'd, shews itself in a hundred other forms and complaints. With as little reason can the issue of the flesh, so often recited in the 15th of *Leviticus*, be applied to this case: for if we consider only the days of separation which are enjoin'd, we must plainly see what is there meant, cou'd not possibly be this disease. And besides we know, that even a *simple Gonorrhœa* and the *Menstrua*, were look'd upon in all the *Eastern* countries, as having some impurity, and even contagion in them: and therefore the *Mosaick* Laws lay them much under the same restrictions with the *Lepers*. *Rhazes*, who practiced, as we have seen, in *Persia*, mentions an ulcer in the *Penis* g, and

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g Continent, p. 275.



that from a particular manner of coition, the *ascensio mulieris supra virum*: but no one, I believe, wou'd argue, that he thought it what we now call *Venereal*, or that such a position only wou'd communicate this poyson. The absurdity of reasoning in this manner, is very evident: as if every running ulcer in this part was *Venereal*, and cou'd proceed from no other cause; or that even a *virulent Gonorrhœa* was always an inseparable consequence of impure coition. Such notions will be best refuted by the History of this Distemper; wherein it will appear, that this very symptom did not shew itself, till at least *forty* years after the *Neapolitan* infection: and even at this day does not always attend a *Pox*.

However, not to conceal any thing, there is somewhat still stronger in favour of their opinion, who think this distemper of a more ancient date, and this we may find in *Gul. de Saliceto*; who goes further in this matter, than  
his

his copier *Lanfranc*. In speaking of a *Bubo*, he tells us, it happens sometimes<sup>b</sup>, *cum accidit homini in virga corruptio, propter concubitum cum fœda muliere, aut ob aliam causam: itaque corruptio multiplicatur & retinetur in virga: unde non potest natura mundificare virgam aut locum, primo propter multam plicaturam partium illarum, & propter strictam viam illius loci, unde redit, & regurgitat materia ad locum inguinum, propter habilitatem loci illius ad recipiendam superfluitatem quamlibet, & propter affinitatem, quam habent hæc loca ad Virgam.* This indeed is express'd in very plain terms, and as it is the earliest hint we have of this matter, it comes the most up to the point of any thing I have yet met with, and I don't find this passage observ'd by any author. Indeed *Petrus de Argileta*, who wrote long after him, seems to borrow all he gives us upon this head from him,

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<sup>b</sup> I, 42.



and without mentioning his name: only he adds, "*unum recordor vobis, &c. viz.* that if *purging* be not us'd before any application of astringents, in an Ulcer of the *Virga*, a *Bubo* will succeed. But even this, I shou'd think, is far from amounting to any proof, that the *Venerereal Disease* was known even to this Writer, *Gul. de Saliceto*: if he had known it, surely he wou'd have mention'd some other symptoms, which are as particular and remarkable in this case, as that of a *Bubo*. He himself speaks of this latter only by the by, as sometimes arising from unclean conversation; and ranks this cause promiscuously with others, which do, in his opinion, often produce the same tumour. As he is the first, who mentions a *Bubo* so produc'd, it might be a particular instance he had met with, and the thing itself might have been owing to some other cause, as well

as this; for all *Bubo's* surely are not *Veneréal*: and as to the appearance of a *Bubo*, 'tis what we see in practice every day, that a humour or ulcer in any place of the body ill-manag'd, or stopt too soon, may occasion a swelling and abscess in a neighbouring part. One may, I conceive, with great reason affirm, that there may be ulcers, or a flux of corrupt matter in any part of the *Penis*, which may not be venereal, but owing to some sharp and virulent humours, which discharge themselves there. And sometimes even the glands of the *Glans* itself, and those at the extremity of the *Urethra*, throw out their humours in such large quantities as to impose upon the unwary, who often mistake it for a *Veneréal* running; and the parts, in this case, are frequently so excoriated, as to occasion a *Phimosís*. So in any common flux of humours in these parts, if there be not a sufficient discharge, a *Bubo* may form its self in the *Groin*, which is not *Veneréal*.



*venereal*. And not *Buboes* only may arise from such corrupt humours, but Tumours and Abscesses in any of the *Genital* Organs: and no doubt, such a taint may be receiv'd from conversing with Women, who, without having either a *Leprosy*, or the *Venereal Disease*, are affected with ulcers and impostumations in those parts. This may easily account for the putrefaction observ'd in the case of *John of Gaunt*, and the *Brenning* so often mention'd in our *English* History. What our own old Physicians and *John of Ardern* have suggested upon this last head, is all taken from the *Arabians*: who, in any excoriation or ulcer in the *Penis* or *Vagina*, mention the heat of urine, which the translators of them always call *Ardor*, *Arsura*, and *Incendium*; and accordingly prescribe a great variety of *Injections* for this purpose. Arguments as strong, I think, might be drawn from what I have mention'd from *Gul. de Saliceto*, and still much stronger

from the chapter I have already cited out of *Theodorick*: but do those symptoms upon coition, as the case is there represented, bear any analogy with the *Venerereal*? And whoever looks over the *Examination* of the *Lepers*, publish'd by *Gesner*, will not find *six* symptoms in the whole catalogue, which contains near a *hundred*, to agree with those which shew themselves in either stage of the *French* disease, if the manner of their appearance be well consider'd.

However I shall enlarge no further; as Mr. *le Clerc* very rightly observes, if this distemper had been ancient, it must have been taken notice of, if not by the practicing Physicians, by the Poets at least. So I think 'tis a very good argument, that it was not at all known in the time of the earliest of these Writers; otherwise so fruitful a subject cou'd never have escap'd the raillery of *Dante*, *Petrarch*, and *Boccace*. But I leave it to you to judge of the antiquity  
of



of this disease ; and proceed to give the History of it, as it has been related by the moderns.

*N. Leoniceus*, the great reviver of *Greek Physick*, and a famous professor at *Ferrara*, was the *first* who publish'd any thing upon this subject ; and the only symptoms he describes, are, “ pustules  
“ beginning in the private parts, and  
“ then spreading themselves over the  
“ body, particularly the face, attended  
“ with great pain.” This treatise indeed is rather a scholastick disputation ; and as the argument was *new*, he chiefly inquires, how far it resembles an *Elephantiasis*, *Ignis sacer* or *Perficus*, and other distempers describ'd by the ancients, and how far not : he talks much of the causes, but nothing of the cure. In short he does not seem to have ever seen any practice in the case. The same may be said of *Seb. Aquilanus*, who wrote much about the same time : and of *Natalis Montesaurus*, who answers *Leonice-*  
A a 3 *nus*,

*mus*, as well as of *Antonius Scanarolus*, who reply'd in defence of the latter in 1498.

At this very juncture practiced G. *Torrella*, Physician to *Cesar Borgia*, and to Pope *Alexander* the Sixth, afterwards made Bishop of *St. Justa* by that Pope: however, he did not put his papers together, till *ten* years after he had left off practice. In his discourse he goes a little further than *Leonicensus*, and observes *nocturnal pains*, and *excoriating ulcers* of several kinds: all his reasoning is taken out of *Avicenna*, as it was the fashion of that time to apply the *Arabian* doctrine to a distemper it had no manner of relation to. However, he adds *five* cases, where there is something very remarkable, and *new*. In the *first*, a shanker appear'd on the second day, very hard; on the sixth, great pains came on, and on the tenth a multitude of pustules. In the *second*, on the thirtieth day, pustules: on the thirty-fifth, acute pains and hoarseness. In the *third*, after ten months,



months, scabs and pains. In the *fourth*, pains almost immediately; after two months, scabs broke out all over the body, and then the pain abated; so it continued for ten months; and at the years end two ulcers in the leg appear'd with violent pain. In the *fifth* case, he takes notice of pains, pustules, and ulcers, so that the bone was left almost bare. This seems to be the *first* account we have, which gives us any idea of this disease: a very imperfect one you will say, however the method of cure you will find much more so. He says, the cure of it was found in his Prince's (*Borgia's*) time; but it consists only of purging, bleeding, diluting, and bathing, and is nothing else but the *Arabian* treatment of all cutaneous distempers and ulcers. As to *Mercurial* unktion, he condemns it as pernicious; and takes notice, how many persons ignorant Quacks had kill'd by this practice, among the rest the *Cardinal of Segorbe*, *Alonso*

*Borgia*, and his brother : that which was most us'd in his time, he says, was the *Sarracenic* ointment, which *Guido* commends for a *Scabies* ; which, tho' it hurts the teeth and the gums, yet throws out the humours by the mouth. He describes *two* other forms of *Mercurial* ointments : but says, they all destroy'd an infinite number of people, who in this case did not die, but were downright kill'd : and these bold Empiricks must give an account, if not in this, in the next World of their practice, and be drown'd in the pit of repentance. I repeat his Words to let you see, in what state the Practice was then : and, no doubt, in the early years of this distemper, before the Physicians were well acquainted with its nature, and the method of cure, a great deal of mischief was done by indiscreet and rash management ; and as much perhaps by the medicines, as by the disease. And *Fallopious* (whom I shall have occasion to mention hereafter)



after) makes a very proper remark (and which *Borgarutius* steals Word for Word from him) that the Physicians at this time lay under very great ignominy, and contempt ; and if the *Spaniards* had not discover'd, how this evil was cur'd [by *Guaiacum*] in the *Indies*, and a bold Surgeon had not by chance found out the use of *Mercury*, the distemper had still been unconquerable. As to *Mercury*, it was without dispute owing to chance, that they knew it wou'd cure the *Pox* by *fluxing* : but I cannot agree with them, who think, the discovery, that it had such a Power of *fluxing*, was made at this time. For besides what *Guido* has remark'd<sup>n</sup>, it is plain, that this property of *Mercury*, and even by the way of *Unction*, was known to *Theodorick*, who describes several forms of such ointments ; lays down the rules how often, and how long the *Unction* shou'd be continu'd,

till the *flux* rises ; orders the patient to avoid catching cold during the course, and not to wash in *forty* days. The humour, he says, will flow from the mouth like a river ; and this method he knows to be certainly attended with success, in the *Malum mortuum*, and *Scabies* <sup>q</sup>. These *mercurial* applications were evidently taken from the *Arabians* ; and by reasoning from a like illness, such as the Itch, Morpew, or Leprosy, were apply'd happily to this. *Rhazes*, *Avicenna*, and the rest prescribe such external medicines, tho' without any view or apprehension of *fluxing*, in these cutaneous affections. However *Alsaharavius*, who was *later*, seems to have some notion of this effect ; for he treats of the cure, when the mouth, the tongue, and especially the throat was swell'd, attended with corrosion and great stinking, from *Mercurial Unctions* : a case which he had seen himself very often <sup>a</sup>.

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<sup>q</sup> 3, 49.
<sup>a</sup> 30, 3.



But to resume our History. In 1516, *J. Almenar*, a *Spaniard*, publish'd a short tract; but he adds nothing to *Leonice-nus's* description: seems to recommend indeed the use of *Mercury*, but so as the *Arabians* used it: for he is so far from promoting a *Salivation*, that, when it begins to appear, the only view he has, is to divert the humours by proper medicines into the lower parts.

In 1518, *Leon. Schmai* printed a repetition of what *Leonice-nus* had said before; and has nothing new in him, but the mention of *Guaiacum*, which had been newly brought into *Europe*. But in the same year *Joh. de Vigo*, Physician to Pope *Julius* the Second, wrote something of this disease: he observes how the pustules in the privities often grew livid, and after being cur'd were apt to return; and appear afterwards like Warts all over the body. Often after six Weeks, were felt great pains: and often after a twelve-month, virulent ulcers, nodes, caries of  
the

the bones, and abscesses; pains particularly in the joints, and forehead. 'Tis usually confirm'd in ten, twelve, or eighteen months; and terminates at last in other distempers, sometimes one, and sometimes another. As to the cure he observes, that all the old remedies fail'd: and if the disease be confirm'd, there is nothing to be done but to use *Mercurial Unctions*, which by *Salivation* cure it, he says, infallibly in a *week*. And this is the *first* instance upon record, where the practice is recommended. He describes too a *Mercurial Cerote* for the same intention, which he had experienc'd a thousand times; and is the easier for the patient, more secure in its operation, and in the event as effectual. The famous Anatomist and Surgeon *Jacobus Carpus*, or *Berengarius Carpensis*, who was in great reputation in the beginning of this century, is suppos'd to be the *first*, who was master of this secret, and got an immense fortune; so  
as



as to leave 40, or 50,000 crowns to the D. of *Ferrara*, besides a great quantity of plate. Mr. *le Clerc* says, he kill'd many, but I don't see how that appears. *J. de Vigo* perhaps might have learnt this way of *Unction* from that great man : but however he came to the knowledge of it, it is certain, that he had great success in this practice at *Rome*, and grew very wealthy, as well as *Carpus*.

This is all I can find till this time, which either regards the description, or the cure of this disease. Indeed a little before this, the great specifick *Guaia-cum* had been introduc'd into *Europe*; and was soon in that high repute, as to be put in competition at least with *Mercury*, nay, and for some time, to carry the vogue far beyond it. *Gonsalvo Ferrand* first imported it. He had been infected himself at the siege of *Naples*: and meeting with no cure in *Italy*, went to the *West-Indies*, with a design to find out, how the inhabitants there treated them-

themselves in a case, which he knew was so familiar amongst them, and as common as the *Small Pox* was in the *European* nations. A circumstance very remarkable, that the same country shou'd furnish both the Disease and the Antidote, and the one within a few years after the other. And this is a proof at the same time, that it was a distemper intirely *new*, and imported from the new-found World in the manner I have already related ; else, what cou'd have carried this man back to the *West Indies* for a cure ? When he had inform'd himself of the remedy (which there universally succeeded, and the more so perhaps, because the climate was hot, and the way of living very temperate) he return'd to *Spain*, and set up for a Practicer himself in this *new* distemper ; and gain'd as great riches by his method, as the *Mercurial* Doctors did by theirs. I suppose he might make a *monopoly* of it ; for it appears, that some time after

it



it was sold for *seven* gold Crowns a pound.

*Jac. Cataneus*, who seems to have writ before this time (for he does not mention *Guaiacum*) and did certainly after *Torella*, is a little more particular. Besides the symptoms already describ'd, he takes notice of a great burning in the *Penis*, and of ulcers in the throat, as well as there. The *Uvula*, he says, is sometimes eaten away; and sometimes the venom lies conceal'd for years together, before it appears. *Fernelius* seems to go a little too far, when he says *thirty*. *Cataneus* mentions the common method of cure; recommends *Mercurial Unction* to be used, till the gums swell: and gives cautions about the management of it, as well as remedies against accidents, which may happen during the course of it. And he is the *first*, who, if after *unction* any virulency remains, advises the *repeating* it a *second* time, after the patient has recover'd his strength; and

and this he has known often succeed.

*Petrus Maynardus*, a *Veronese*, was another author about this time: he says nothing either of *Mercury* or *Guaiacum*; but describes the symptoms better than any had done before him. He not only speaks of the Uvula being corroded, but the Wind-pipe and the Nose; as likewise of ulcers, and nodes in the joints. And tho' he mentions abscesses in many places, I observe there is nothing said particularly of a *Bubo* in him, or indeed as yet any where else. He is much addicted to *Astrology*: and had such an insight into the Stars, as to foretel, that this distemper, as it had ow'd its rise to some malignant conjunctions of the *Planets*, wou'd have its final period in the year 1584. He made this prediction indeed somewhat rashly: however with all his Spirit of *Prophecy* he was so prudent, as to fix the completion of it at such a distance, that he was in no dan-



danger of being charg'd with the character of a false prophet, while he was *living*.

*Fracaſtorius*, eminent in his own faculty, as well as in all other ſciences, gives much the ſame account of the diſtemper, and particularly mentions a *Bubo*, and the voice alter'd by ulcers in the throat, in that admirable poem he calls *Syphilis*, which he wrote towards the end of Pope *Leo's* time: and which ſhews him to be no leſs excellent in his Phyſical, than in his Poetical deſcriptions. Beſides *Mercurial Unction*, and *Guaiacum*; he mentions *Fumigations* of *Cinnabar*, but ſeems to be afraid of them.

Some time after, when the virtues of *China* and *Sarſaparilla* had been newly diſcover'd, *Aloyſius Lobera*, a Spaniard, who had travel'd much, Phyſician to *Charles the Fifth*, publiſh'd a tract upon this diſtemper; ſhort indeed, but containing better obſervations in it, than

whole volumes of some others. Besides *Shankers* (which he reckons the most certain sign of infection) and other symptoms, he speaks of the relaxation of the Uvula, the swelling of the Tonsils, which never suppurate; pains particularly in the ankles and thighs: callous pustules in the hands and feet; abscesses in many places, especially the membranes and bones, and when this is the case, the bone seldom fails of being foul and corrupted. He, or *Fracastorius*, I believe, is the *first* who mentions a *Bubo*, or observes, that this and other tumours, when they break and are well cur'd, remove the distemper. He treats of the cure with the like judgement, and delivers the method of *Unction* with great exactness: orders the room be kept close and warm, and the patient not to shift; and that the rubbing-in of the *Mercury* shou'd be continued, till the *Salivation* comes on well, and the symptoms abate. But the time this may take up, is undetermin'd.



termin'd. He also is the *first*, if *Fracastorius* be not, who speaks of, or recommends *Mercurial Fumigations*; yet he does it with this caution, that tho' in his opinion they cure easier and sooner, than *Uction* does; when under the care of an experienc'd man, he advises us not to make use of them, considering they may be dangerous, and are often ill apply'd by unskilful hands. He describes the manner of *Fumigating* very clearly, and the necessary preparations for it: he thinks it an admirable remedy in inveterate cases, and a strong habit of body: but utterly forbids the use of it in those, who are of a weak or *hæctical* constitution, and are subject to a *Cough*, *Asthma*, or *Dropsey*.

The rest (and those not a few) who wrote about this time, or soon after, have little or nothing in them, much worth our taking notice of. Amongst them who succeeded, the best Writer, I mean the person who seems to have the

most experience, and to understand what he writes of best, is *Nicolaus Massa*; who was besides, one of the most skilful *Anatomists* of that age. In him indeed we have a compleat enumeration of all the symptoms, which attend and distinguish this terrible distemper: which however must not be suppos'd to concur all at the same time, but to appear differently combin'd in different subjects. The better to take a view of this disease at once, give me leave to reckon them up briefly, as we find them in his discourse. “ Pustules, and those  
 “ hard, in the head and forehead: pain  
 “ in the head and limbs, especially the  
 “ thighs, which always increase in the  
 “ night: he dissected one, in 1524,  
 “ where there was a collection of white  
 “ matter upon the membrane of the  
 “ thigh. Abscesses not only there, but  
 “ in other parts: ulcers; which if in  
 “ the penis and callous, a demonstra-  
 “ tive proof of their being venereal.  
 “ Nodes,



“ Nodes, painful tubercles, tumours up-  
 “ on the joints ; fissures and scales upon  
 “ the hands and feet, and crusts over  
 “ the body, as in a *Leprosy*. Uvula  
 “ relax’d : ulcers in the mouth and  
 “ throat, which do not suppurate, and  
 “ in the *Epiglottis* : the cartilages of the  
 “ larynx corroded, caries of the bones :  
 “ Bubo ; which, if suppurated, cures.  
 “ The hair of the head, and the beard  
 “ falling off.” This last mention’d cir-  
 cumstance shews, that he wrote in 1536,  
 about *forty* years after the *first* appearance  
 of the disease ; for so long was it, as *Fal-  
 lopius* assures us, before that symptom  
 was ever observ’d in this case. Here is  
 a very lively, tho’ a very undelightful  
 picture of this loathsome disease. There  
 is one symptom, which you will easily  
 discover, is not mention’d in this cata-  
 logue, and that is a *Gonorrhæa* : which,  
 tho’ the most common one now in the  
 beginning of all *venereal* cases, did not  
 (which is very extraordinary) shew itself,

till above *forty* years after the rise of this distemper, as *Fallopious* computes, who, I believe, is right in his observation. The *first* author however, as far as I can find, who took any notice of it, is *Fernelius*. I wonder how *Massa* shou'd omit it, since it must have appear'd in his time; and long before he publish'd the *third* edition of his treatise in the Year 1567.

*Massa* is no less exact in the method of cure: he declares, that the evil must be treated with *new* remedies, and that he was, if not the *first*, yet one of the first, who invented these, and communicated them to the World. Tho' he is very long in the commendation of *Guaiacum*, the most secure and certain remedy at last, he owns, is *Salivation*; which may be done safely even in Children, and Women with child. He gives several forms of *Uctions*, the basis of all which are Lard and *Mercury*: he lays down rules for preparing the body, and guard-

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ing it against all inconveniencies and ill accidents, which may happen both during the course, and after it. He observes, that the humour sometimes runs off, not only at the *Salivary* glands, but by *Stool*, *Urine*, or *Sweat*; and that not seldom with success. He uses this method of *Unction* sometimes for *thirty-seven* days (continuing indeed, or intermitting it by intervals, as circumstances require) and this he does even till the patient is ready to faint, and sink under it. In like manner he treats of *Fumigation*, and with the same cautions laid down by *Lobera*: he gives many instances of his success in this operation, and avers from his own experience, that it has often cur'd, when *Unction* cou'd not. In short to finish his character, of all these authors, who are very numerous, he seems to be the most vers'd in the practice.

In the succeeding Writers there is little new, or material. *Brasavolus*,  
 B b 4 who

who is very voluminous, reckons up *two hundred thirty four* different combinations or species of this disease, and by the same way of reasoning, he might as well have reckon'd up as many thousand. But with all this prolixness, he gives us no *new* instruction, either about knowing the symptoms, or effecting the cure. He wrote in 1551, and was the *first* who used *Guaiaicum* at *Ferrara* in 1525. Even *Fallopious*, his scholar, and a great master in his profession, who read his lectures upon this subject about the year 1555, much later than Mr. *le Clerc* places him, tho' he treats of every branch of the disease very exactly, says little or nothing but what may be found in *Massa*. He mentions one circumstance indeed, which I meet with no where else, a noise like the sound of *bells* in the ear: this he had observ'd *first* about *eight* years before; and as it was a symptom, which seldom or never fail'd to attend an inveterate case, he found it the most troublesome



some of any to deal with, and the most difficult to cure. He is the *first* who is particular in some points relating to *Salivation*, either as to the *quantity* of the discharge, or the *length* of the course: The measure he mentions, is from *seven* to *ten pints* a day; and tho' sometimes *ten days*, or thereabouts, be a sufficient time for the flux to continue, and Empiricks left off always at the *fifteenth*, yet there are cases, where he thinks it may be proper to prolong it, till the *twentieth*. And we still find by experience, that his observation is very true; and that the circumstances of the distemper may be so very different, that it is impossible to limit the time of a *flux* to any precise day.

The Writers who follow are scarce worth reading; and I cannot but observe, that those, who wrote about 1560 or after, give a more unsatisfactory account of every thing, than we find in their predecessors. For instance, in the  
*second*

*second* and *third* Tome of the *Scriptores de morbo Gallico*, which makes up near half the book, I don't meet with one material thing, which is *new*. And the excessive long discourses of *Tomitanus* and *Petronius*, might very well have been spar'd : the greatest part of what we read there is superficial and unnecessary, and what is of moment is better explain'd by others ; for they seem but little acquainted with the practice, where there is any difficulty in the case. The *first* has a whole chapter to discuss this important point, *whether it be a distemper or no* : and to give us a specimen of his method, he ends, where he shou'd have begun, with the symptoms of the disease. The *latter* is methodical to an excess ; but it is such a method, as some have the happiness to excel in, that it is extremely puzzling : he is perpetually full of trifling observations ; which, as they seem to be made without any foundation, so are scarce worth burdening  
our



our memory with, were it possible to remember them. The only thing un-touch'd by others, is the treatment of a *Gleet*, and that a *virulent* one; which sometimes remains after all the common methods of cure, even of a *Salivation*, have been try'd.

One may observe from these Writers in general, that the distemper was very various, and appear'd in different shapes. At first, according to *Fernelius*, the pustules were in greater number, and the pain less: sometime after there were scarce any pustules, but very acute pains with nodes: tho' *Fracaſtorius* in his account of Contagious distempers, says, that in this, at first, there were more nodes and fewer pustules: but at the time he wrote, a little before his death, in 1553, it was quite the contrary, and the pains more violent, then again within the *six* last years, more nodes and fewer pustules, and scarce any pain. However different these accounts may seem,

seem, both of them may be true; and this may be owing to many other incidents, as well as the difference of the countries, in which these Writers liv'd. But in this all agree, that for some time after its first appearance, it was very malignant; that there were great alterations, since the description given of it by *N. Leonicens*; for in succeeding years there was not always pain, there were not always pustules; neither, when there were, did they always begin, as at *first*, in the private parts. About the year 1530, there were observ'd remarkable changes. And then these symptoms particularly appear'd, *falling off of the hair, teeth and nails dropping off, loss of the eyes, and Gonorrhæa.*

Another thing observable is, how unsettled they were in the methods of cure. The regimen for the course of *Guaiaicum* was at first strangely circumstantial, and so rigorous, that the patient was put into a dungeon in order  
to



to make him sweat; and in that manner, as *Fallopious* expresses it, the bones and the very man himself was *macerated*: so little of fiction is there in the *cæca penetralia*, which *Fracaſtorius* describes upon this occasion. And whatever experiments had been try'd by men of skill, and whatever success had been found by *Mercurial Unctions* and *Fumigations*, yet we see how wavering and uncertain the opinions of the later Writers are upon this head. *Fernelius* declares against *Uction*; and even *Fallopious*, an author of experience and credit, thinks *the cure*, by that method, less certain: and tho' he lays down excellent rules, how it shou'd be perform'd, yet his judgement is, that it never ought to be attempted, but where *Sarſa* and *Guaiacum* fail; which he looks upon, as the adequate and sovereign Antidotes of this disease. Nay, he so far forgets himself as to say, that a *Caries* of the bones never happens, but from

from *Unction*. The *Receit*<sup>a</sup> he gives for the prevention of this Poyson, is very extravagant; and the manner of preparing, as well as using it, favours much of an *Empirick*: however he seems to have great faith in this piece of *Quackery*. The reading this author will suggest to us a thousand opportunities to reflect, how little we ought to rely upon *Topical* Medicines particularly, and very often of what ill consequence it may be to use them: the present relief is not always sure; and if it shou'd be, it is too often, as experience shews, too dearly bought. *Antonius Fracantianus*, who wrote after him, and sometimes out of him, observes indeed, that *Mercurial Unction* did sometimes cure; but that, as it was a very violent and dangerous remedy, so it had been prudently left off: tho' he owns, that, the distemper

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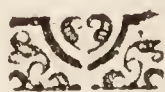
<sup>a</sup> Linteolum mundum gossypinum, c. 89.

<sup>b</sup> Ego feci experimentum in centum & mille hominibus — Deum testor — nullum esse infectum.



within the last *two* years growing more virulent, it had then been again reviv'd. No wonder if concerning *Fumigation*, a process which still requires more knowledge and circumspection to make it successful, as it sometimes is, they are still more different and unsteady in their notions.

I the rather mention those particulars, because a little reflection upon them will easily convince us, with how much caution these Writers ought to be read, and imitated. None, but who is well vers'd in the practice of this distemper himself, will be able to judge, who gives the best directions, and in what each author excels. And they who have made tryal of the remedies here describ'd, and have carefully observ'd the effects of them from their own experience, will be best able to distinguish, which of them talks most like a master in his Way.



Notwithstanding all the different methods, which the most skilful Physicians have attempted for above *two hundred* years, and all the bold assurances the pretenders to *Nostrums* and *Specificks* have given out, I may still venture to say, that the most effectual cure, in the judgement of those who understand it best, is, when the evil is very malignant and inveterate, by *Salivation*: and not only so, but that experience has shewn us, that a *Salivation* rais'd by *Unction*, answers more certainly, in such terrible cases, than one produc'd by *internal* Medicines. Give me leave to conclude with another remark, that the great effect which *Mercury* has in curing this disease, lies chiefly, if not solely, in promoting the *Flux*. For tho' great things have been said of *Unction* and other *Mercurial* applications, especially of late from *Montpellier*, even when they have produc'd no *Salivation* at all, or at least a very imperfect one, there



there is reason to suspect such a cure as this wou'd be only palliative. However we are sure the very same method has been often try'd among our selves, but seldom or never found upon the best observation to succeed. Upon the Whole, whatever boasts have been made in these later times, of finding out a more infallible art of curing, I am persuaded it wou'd be the most secure, as well as the most honest way to tread in the steps of our ancestors; who, among many good remarks they have left us concerning the venereal distemper, have set this down as one, that the freer and larger the *Salivation* is, the more effectual and lasting is the cure.

There is one remarkable thing, which often attends this distemper, and which indeed we find in no other: that persons, who have been once infected with it, tho' never so well cur'd, take it into their imagination, that still they are under the power of the disease, and in conti-

nual danger: the very reverse of what we see daily in a *Consumption*, and which is peculiar likewise to that indisposition only, where even at the last gasp of breath, the patient is so fond of flattering himself, that one can hardly persuade him, that the case is desperate. But here in this other unfortunate extreme, if but a pimple appears, or any slight ache is felt, and much more if there be any discharge from the odoriferous Glands of the *Penis*, as I have before describ'd, they distract themselves with terrible apprehensions, that the infection still remains, and will shortly break out again: by which means they make life uneasy to themselves, and run for help to every pretending knave, who, for the sake of gain, never fails to encourage their fears. And so strongly are they, for the most part, possess'd with this notion, that an honest practitioner generally finds it more difficult to cure the imaginary evil, than the real one.

But



But I must carry you no further. Yet an Historian, who wou'd bring his Narration lower, and wou'd do justice to this subject, shou'd give an account of several other things, which well deserve to be registred, in the beginning of this century. He shou'd describe another new distemper, known neither to the *Greeks*, nor to the *Arabians*, the *Scurvy*, which broke out with great violence at that time. This, at first, was probably owing to *Sea-diet*, having shew'd itself by some symptoms, such as prodigious swelling of the gums, &c. amongst the crews of the *Portugueze*, upon their making some discoveries in the *East-Indies*. But afterwards it transplanted it self I don't know how, and seem'd to make its settlement in *Denmark*, and the adjacent countries of the *North*, for some time; the name it self being of a *Danish* original: However *G. Fabricius* in his *Antiquities* of his own country, *Misnia*, makes this distemper of an ear-

lier date: and tells us, that there in the year 1486, this new and unheard-of disease, spread itself very much, and not only prov'd extremely dangerous, but carry'd contagion with it. The *Mariners* of *Saxony*, he says, call'd it *Scharbock*, which in their language signifies an *Inflammation*. And this indeed was one manner, amongst the rest, in which it at *first* appear'd; and often terminated in a *Gangrene*. At length, towards 1600, it dispers'd itself through most parts of *Europe*, and is now become an *Epidemical* evil.

Our Historian shou'd likewise observe some modern improvements in *Medicine* and *Surgery*; on the former head he shou'd describe the famous composition of *Fracastrorius's Diascordium*, and give a detail of the *American* drugs, which began to be imported amongst us in this period, and which have so much enrich'd the *Materia Medica*. *Monardes*, *Piso*, and *Margrave* will furnish him  
with



with great supplies in this kind : but the most exact description of the *Simples* themselves, as well as every thing which relates to their *Virtues* in curing distempers, he will find in that most elaborate Work lately publish'd, for the honour of our country, by Sir *Hans Sloan*. In *Surgery*, the treating of *Gun-shot* Wounds was a subject intirely new : and indeed brought a new light into this art, and taught the professors of it not only a better method of curing Wounds in general, but a way of making a surer judgement, in what parts they might happen without being mortal. This argument is at length explain'd by *Barth. Maggius* (in 1551) and *Alfonso Ferri*: this latter invented a new instrument, which he calls, from his own name, *Alfonfin*, a sort of a round iron rod, arm'd with teeth at the extremity to lay hold upon the bullet. He too has describ'd, *first*, as he thinks, a *caruncle* or carnosity at the neck of the bladder, and explain'd

plain'd the manner of curing it. But *Galen*<sup>a</sup> mentions it, tho' he says nothing of the cure. However, 'tis certain that this distemper, tho' call'd by this name, is not always an excrescency of a *fleshy* substance; but often, and perhaps ofteneſt, may ariſe from a ſtricture or contraction of the *Urethra*.

But a more conſiderable improvement in *Surgery*, was the new way of cutting for the *Stone*, which they call cutting upon the *Staff*, fully demonſtrated by *Marianus Sanctus*, of *Baroli*, ſcholar to *J. de Vigo*, in a book which he dedicated to *Vinc. Caraffa*, Governor of *Rome*, in the vacancy of the See upon Pope *Leo's* death in 1521. This way he learnt from *Joh. de Romanis*, a *Cremonese*, a Surgeon as it appears, of a good underſtanding, and of good credit at *Rome*, and a better Writer than his ſcholar: he was the firſt, who invented this

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<sup>a</sup> Loc. Affect. 1, 1, & 6, 4.



operation; as *Marianus* wou'd persuade us, merely by the instinct of nature. *Marianus* gives an account of the instruments he makes use of, in all *eight*; tho' some of them now not in use: and is very particular in every thing, which relates to the process. A man must be a blockhead, he says, who can't guess at the bigness of the stone by the *Cather*. He lays down the same caution, as *Paulus*, we see, 'does, not to make the incision in the very middle of the *Perineum* or the *Commissura*, as he calls it, and adds this reason for it, that it wou'd be dangerous: he likewise gives cautions, how to avoid cutting the nervous parts of the bladder, or the muscles which restrain the flux of the Urine. It is a natural reflection one may make here, that by this he thought with the ancients, that a Wound in the substance of the *bladder* was mortal: and another thing one may observe, that at this time, and even a long while after, as good *Anato-*

*mists* as they were, the operators did not know, through what parts the incision in this case was made. For by his own description he seems to think, and *Celsus* thought so too, in his manner of doing it, that the knife went through all, or part at least, of the *Sphincter*: and you see by the caution already mention'd, of avoiding the nervous part of the bladder, that through inadvertency he thought the incision might run as far as that too. Whereas in this operation of *Marianus*, it is very certain, that it is made in the *Urethra* itself, and generally about an inch even on this side the *Sphincter*: *Tolet* goes too far on the other hand, when he says three or *four* inches. Since the ancients did, as *Celsus* informs us, know the use of the *Catheter*, it may appear strange, that they shou'd stop there, and not find out the advantage of cutting in this manner upon the *Staff*: which seems a very natural transition to hit upon. For in this way the opera-



tor cannot hurt the gut, and much less the *Vesiculæ Seminales*, as it sometimes happens in the other: and this last accident upon the account of hindering generation, which is intimated by *Aëtius*, was the reason, why several Surgeons, and particularly *Lanfranc*<sup>a</sup>, an eminent man in his time, were intirely against cutting for the stone at all. But as preferable as *Marianus's* manner is to the old one, which they call cutting upon the *Gripe*, it is still often attended with many inconveniencies, and sometimes with danger, upon the account of the great force which must be us'd in distending and straining the parts: and therefore some who have liv'd later, have not been satisfied with this method, but have attempted other ways of performing the operation. One of them is mention'd by *P. Franco*, and recommended by *Roussset*, and has been of late reviv'd amongst

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<sup>a</sup> 4, 4, 26.

our selves by the industrious Mr. *John Douglas* : by this method the incision is made into the bladder itself, through the *Abdominal* muscles above the *Os Pubis*. The other is what they call the *Lateral Section*, so fully and accurately describ'd by Dr. *Douglas* ; a method which was invented by *Frere Jaques*, and improv'd by Professor *Rau*. But as both these ways of performing the operation are with us now in their infancy, though they can no where be perform'd with greater dexterity, it must be left to experience to determine, which of them excels the other, or whether either of them deserves the preference to that here describ'd by *Marianus*.

But above all, in order to have a right idea of the state of *Physick* in this age, we shou'd particularly trace and observe the great progress, which was made at once, within a few years, in *Anatomy*. *Jacobus Carpus*, whom we mention'd before, was not only the *first* restorer of  
this



this sort of learning, but a great improver of it: he dissected above one *hundred* bodies himself, a thing at that time very much wonder'd at as unusual, and even barbarous: and in his other Works, particularly that about *Wounds* in the *head*, as well as his commentaries upon *Mundinus*, he has left us many useful remarks and discoveries, and brought the study of *Anatomy* into great reputation in his days. By his example many others were encourag'd to contribute what they cou'd to the advancement of so necessary an art: amongst the rest *Massa*, and *J. Sylvius* bore a great share: till at last, before the *middle* of the century, *Vesalius*, by his indefatigable industry, brought it almost near to a degree of perfection. Soon after *Columbus*, *Eustachius*, and *Fallopianus*, three great men in this art, and very eminent in their *three* different professions, or the *three* branches of Physick, advanc'd it as far as it well cou'd be, without the discovery of the *Circulation*.

If one wou'd give a detail of what improvements these great men have made in this Science, one ought in a manner to transcribe their Works. I shall only make this remark in general, that these *Original Anatomists*, upon the Restoration of Learning, only contented themselves with giving a naked description of the parts; and followed that order as suited best with dissection. As many of them were men of good understanding, and fitted for such a task, both by Education and Capacity, it were to be wish'd that they had left us the reasoning part too. For the more modern *Anatomists* seem to be of a much lower character; and though they have been exact enough in the dissecting part, yet without any regard to Nature or right Philosophy, are for advancing every trifling discovery into an *Hypothesis*. Hence those idle dreams about the *Nervous*, the *Pancreatick Juice*, the *Bile* and the *Spittle*: nay, *Nuck* accounts for the  
variety



variety of *Secretion* from the colours of his Wax, as if every injector were capable of explaining the *Rationale* of *Anatomy*. The greatest part of this sort of Writers have been like some workers in *Mechanicks*, who understand the figure and position of every Wheel and Spring of the Machine, but are ignorant of the true reason of its movements. But those who have compos'd a whole System of *Anatomy*, with a design to explain the *Animal Oeconomy*, have seldom been so much as good Anatomists : and therefore as they borrow the description, so they take the uses too upon trust ; and either argue upon false matters of fact, or reason ill upon true ones : so that indeed we ought to look upon them rather as *Collectors*, than *Authors*. And if we examin any, even of the best, of these *Systematical* Writers, we may observe, that they explain one thing by the *Aristotelian*, another by the *Cartesian*, a third by *Chymical*, and a fourth by

by *Mechanical* Principles : all which different sorts of reasoning, in the original Writer they are transcrib'd from, may be very proper, because consonant to the Philosophy he chooses to make use of; but in the compiler, who shou'd make his own Work all of a Piece, are perfectly inconsistent and absurd. It were to be wish'd, that some able hand wou'd set this matter in a true light; and illustrate it as far as may be by the unalterable laws, which nature has impress'd upon all matter and motion : and indeed, since the human body is nothing else but a fine contexture of solids and fluids, which observe the rules of *Mechanism*, it is amazing to find that men shou'd think of any other principles, than the *Mechanical*, to explain it by. Wou'd any one go so much out of the way, as to account for the motions of a Watch from the precarious doctrine of *Acid* and *Alkali*? or wou'd he make use of the *Æthereal* matter of *Descartes*,



to solve all the appearances of *Hydrostatics*? And yet there have been those, who have introduc'd such reasonings into *Anatomy*, which are every whit as little applicable to the subject. Some indeed there are, who condemn all sorts of reasoning upon these points : but since they themselves, whenever they come to discourse of them, are oblig'd to make use of some Philosophy or other, the only question is, Whether it is better to give a reason, which is founded upon real or imaginary Principles?

This subject wou'd afford a great variety of matter both entertaining and useful ; the Historian, besides taking notice of what improvements have been made in this Science from time to time, might observe, how even the *Anatomists* of this age have, in some things, by over-representing them, done an injury to their old master *Galen*, and how their successors have often, not only pil-  
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lag'd them, but have us'd them in a manner equally unfair.

But I forget, that I ought to have put an end to this discourse long before; and therefore must beg leave only to add, that, I should not do justice to the Subject I have undertaken, if in speaking of the State of *Physick* in the beginning of this *Century*, I shou'd omit the mention of one, who both living and dead; by his Writings and his Benefactions, has done great honour not only to his Profession, but to his Country. I mean *Linacre*: in his own time reckon'd, by the best judges, a man of a bright genius, and a clear understanding, as well as unusual knowledge in different parts of learning; and his works, which are now extant, will fully satisfy us, that he deserv'd this Character. *Canterbury* gave him his birth, and *Oxford* his education; he was chosen in 1484, Fellow of *All Souls*: and being very desirous to make further improve-

prove-



provements by travelling, he thought he cou'd no where succeed in his designs so well as by going to *Italy*, which began then to be famous for reviving the ancient *Greek* and *Roman* learning. There he was treated with extraordinary kindness by *Lorenzo de Medicis*, one of the politest men in his age, and a great Patron of letters : who favour'd him so far in his studies, as to give him the privilege of having the same preceptors with his own sons. *Linnacre* knew how to make all his advantages of so lucky an opportunity : and accordingly, by the instructions of *Demetrius Chalcondylas*, a native of *Greece*, he acquir'd a perfect knowledge of the *Greek* tongue ; and so far improv'd under his *Latin* Master *Politian*, as to arrive to a greater correctness of style, than even *Politian* himself. Indeed, if we consider him in this character, his skill in the *two* learned languages, he was much the most accomplish'd Scho-

lar of this age. His style in *Latin* was very elegant, and accurate : so far, that his friend *Erasmus* thought it too elaborate ; yet Sir *John Cheke* (chiefly perhaps out of contradiction to his antagonist, Bishop *Gardiner*) seems to censure it as not *Ciceronian* enough, and represents him, as, out of some morose humour, an enemy to that great Orator. However it is certain, that *Linacre* had a better taste of a truly *classical* way of Writing, than either of these modern authors : the former, tho' a copious and clear Writer, yet did not study any accuracy of style ; and the latter, as the fashion was then, went a little too far in his imitation of *Tully's* numbers and periods, us'd mostly by him in his *Oration*s, and his other *Rhetorical* Pieces. Whereas *Linacre*, tho' well acquainted with all *Tully's* Writings, chose rather to follow the style of his *Epistles*, and *Philosophical* Works : and besides, endeavour'd to express the elegancy of *Terence*,  
and



and what was often more apposite to the *Physical* subjects he treated of, the neatness of *Celsus*.

Having laid in such an uncommon stock of learning, he apply'd himself to the study of *natural Philosophy*, and *Physick*; particularly he made it his business, and was the first *Englishman* who ever did so, to be well acquainted with the original Works of *Aristotle*, and *Galen*. He translated and published several tracts of the latter: what these were, and how well they were receiv'd by the publick, will be best seen by a letter I have here annex'd of the learned Mr. *Mattaire*. I will only add, that any one in perusing the \* *Preface* of the *fourteen* books concerning the method of cure

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\* Cum & tu saepe alias, charissime Hiero, & alii quidam amici me nunc hortentur, ut sibi medendi methodum conscribam: ego sane, tametsi tum vobis in primis gratificari, tum vero posteros nonihil pro viribus juvare studens, semper tamen, fateor, cunctabar ac diffiduli: multis de causis, quas nunc quoque percommode dicturus videor, prorsusquam id quod petitis aggrediar: sunt enim ad ea, quæ post dicentur, sane non inutiles.

cure, without knowing at the same time that it was a translation from *Galen*, would perhaps, from the exactness and propriety of the style, guess it to be written in a *Classical* age.

A certain *Foreigner*, who has lately published

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Earum igitur omnium illa præcipua fuit, quod frustra me scripturum timebam: cum nemo, prope dixerim, hac nostra ætate veritatis inquisitioni sit deditus, sed pecuniam, & civilem potentiam, & inexplebiles voluptatum delicias, omnes eousque suspiciant, ut si quis sapientiæ quodvis studium sectetur, pro insano hunc habeant: quippe qui primam ipsam & vere sapientiam, quæ divinarum humanarumque rerum est scientia, ne esse quidem omnino existiment: Medicinam, Geometriam, Rhetoricen, Arithmeticen, Musicen, ac reliquas id genus artes, esse quidem autument, ceterum ad finem earum studio contendendum minime censeant. Me vero ex iis, qui me unice diligere sunt visi, nonnulli sepe increpant, quasi plus justo veritatis studio impendam; quasi qui nec mihi ipsi usui, nec ipsis in tota vita sim futurus, nisi & ab hoc tanto veritatis indagandæ studio desistam, & mane salutando circumeam, & vesperi apud potentes cænem. His emin artibus tum amari, tum accersi, tum vero pro artificibus haberi: nequaquam ex iis, quæ in propria professione sint consecuti. Neque enim esse, qui de ea judicent, ubi omnes totum diem diversis studiis transigant; mane quidem omnes salutationibus publice occupati, mox in alia munia distracti, utique ad forum & lites non exigua turba, ad salutationes & aurigas alia major: jam vel alexæ, vel amoribus, vel balneis, vel ebrietati, vel comestationi, vel demum alicui corporis voluptati deditus fane non exiguus numerus. Vesperi vero rursus omnes ad symposia publice collecti: ubi postquam vino se implevere, non lyra, citharave, aut aliud musicum instrumentum circumfertur, (quod



lished the Works of *Buchanan*, seems to wonder, how one in this Island cou'd write so good *Latin*; since, tho' the *Italians* and the *Dutch* have been remarkable for such a talent, he scarce finds any in *Great Britain*, who have ever excel'd in it.

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(quod sicut olim in ejusmodi congressu tetigisse, honestum; sic contra non contrectasse, admodum erat turpe) sed nec sermones ulli habentur, quales in symposiis agitari solere veteres prodiderunt, nec aliud honestum quicquam: imo invicem sibi propinant, & de magnitudine poculorum certant: utpote inter quos optimus censeatur, non qui plurimis instrumentis musicis, aut etiam sermone philosophico uti novit; sed qui multos, eosque maximos calices exsiccat. Adeo mihi mane etiamnum ebrii videntur ex his plerique: nonnulli vero etiam tam plane vinum olere, quasi modo hausissent. Eoque fit ut quoties ægrotare cæperint, medicos advocent, non quidem optimos, utpote quos per sanitatem noscere nunquam studuerunt: sed eos quos maxime familiares habent, quique ipsis maxime adulantur: qui & frigidam dabunt si hant poscent, & lavabunt, cum jusserint, & nivem vinumque porrigent: postremo quicquid jubebitur, mancipiorum ritu efficient. Contra plane quam veteres illi medici *Æsculapio* oriundi, qui tanquam duces militibus, & reges subditis, imperare agris voluerunt: nequaquam vero *Getarum*, & *Tibiorum*, & *Phrygum*, & *Thracum* emptitiorum ritu parere atque obsequi. Itaque is non qui melius artem callet, sed qui adulari aptius novit, magis in precio est: huicque plana omnia perviaque sunt: huic ædium fores patent: hic brevi efficitur dives, plurimumque potest. Huic discipuli formosi a cubiculis, ubi jam fuerint exoleti, traduntur. Atque hoc *Thessalus* ille cum animadvertit, non solum in aliis *Romæ* divitibus assentabatur, sed etiam artem tradere sex mensibus se promittens, complures discipulos brevi comparavit.

He mentions only *Camden*, as one who might be thought to deserve this character; but dismisses him with a very cold complement. It were easy to confute this imputation upon our country, by producing great numbers amongst ourselves, who have very happily succeeded in this way: but I shall not digress so far; I will only say, that had this Critick been conversant with our *Linacre's* writings, and particularly with that excellent book of his, wherein the purity and correctness of style in the *Latin* language is so well taught and explain'd, he wou'd have alter'd his judgement in this point, and might perhaps too have learnt to write more elegantly himself. The Author, whom he publishes and commends, *Buchanan*, had a great opinion of *Linacre*; so great, that he thought he could not do better service to learning, than by translating and publishing his *Grammar*. And indeed it is paying no complement to him, to say, that



that he was one of the first, in conjunction with *Collet*, *Lilly*, *Grocin*, and *Latimer* (all which got their knowledge of the *Greek* tongue abroad) who reviv'd the learning of the ancients in this Island. Thus far of *Linacre*, as a Scholar and a Writer.

In his own Faculty he distinguish'd himself so much, that soon after his return, he was pitch'd upon by that wise King, *Henry* the VIII, as the fittest person to be placed about Prince *Arthur*, and to take care both of his health and his education: he was afterwards made successively Physician to that King, and his successor *Henry* the VIII, and to the Princess *Mary*. But if such favours of the Court be not always thought the clearest proofs of personal merit, we have the concurrent testimony of the most knowing men, his contemporaries, that he was one of a great natural sagacity, and of a discerning judgement, in his own Profession: we have an instance of

it in the prognostick he made concerning the case of his friend *Lilly*, where he foretold his certain death, if he submitted to the opinion of some rash persons, who advis'd him, and did prevail with him, to have a malignant *strumous* Tumour in his hip cut off. And Doctor *Kaye* (better known by the name of *Caius*) his great admirer, and for that reason among others, worthy himself to be admir'd, in the Monument he set up to the memory of this excellent man, informs us particularly, what extraordinary cures he perform'd in many cases, which had been thought desperate. He adds this farther character (and that a very amiable one) of him, that he had an utter detestation of every thing that was Trickish or Dishonourable; that he was a most faithful friend; and by the greatest part of the world, and by all ranks of men, valued and beloved. And indeed as he was perfectly skill'd himself in his own art, so he always shew'd



a remarkable kindness for all those, who bent their studies that way ; and wherever he found, in young Students, any ingenuity, learning, modesty, good manners, and a desire to excel, he assisted them with his advice, his interest, and his purse.

And to give still a stronger proof, how much he had the good of his own Profession and That of the Publick at heart, he founded *two Lectures of Physick in Oxford*, and *one at Cambridge*. Those in the former University (one of 12 *l.* a year, the other of six) were given by the survivor of his Trustees *Cuthbert Tonstall*, the depriv'd Bishop of *Durham*, to *Merton College*; and one reason of settling this endowment there was, because more of that College, than of any other, turn'd their thoughts and studies to *Physick*. The Lecturers are oblig'd to explain *Hippocrates* and *Galen* to the young students in the University; and if there be none

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in that College capable of performing this duty, proper persons in any other Society may be chosen to read either of these Lectures. In which donation he gave a very convincing proof of the regard he had both to the Faculty, which he profess'd, and to the University, where he was bred.

But he had still further views for the advantage of our *Profession*: he saw in how low a condition the practice of Physick then was, that it was mostly engross'd by illiterate *Monks* and *Empiricks*, who in an infamous manner impos'd upon the Publick; the Bishop of *London* or the *Dean* of *St. Paul's* for the time being, having the chief power in approving and admitting the Practicioners in *London*, and the rest of the Bishops in their several Diocesess. And he found that there was no way left of redressing this grievance, but by giving encouragement to men of Reputation and Learning, and placing this power of *Licencing*



cing in more proper hands. Upon these motives he projected the foundation of our *College*; and using his interest at Court, particularly with that great Patriot and munificent Promoter of all Learning, *Cardinal Woolsey*, he procur'd Letters Patents from the King, which were confirm'd by Parliament, to establish a corporate Society of Physicians in this City: by virtue of which authority, the *College*, as a Corporation, now enjoys the sole privilege of admitting all persons whatever to the *Practice* of *Physick*, as well as that of supervising all Prescriptions. And it is expressly declar'd, that no one shall be admitted to exercise *Physick* in any of the *Dioceses* in *England*, out of *London*, till such time that he be examin'd by the *President* and *three* of the *Elects*, and have letters testimonial from them: unless he be a *Graduate* in either University, who, as such, by his very Degree, has a right to Practice all over *England*,  
except

except within *seven* miles of *London*, without being oblig'd to take any Licence from the *Bishop*. Thus stands this Act of Parliament to this day in full force ; and it is to be hop'd, that it is, as the Law directs, observ'd in every *Dio-cese* accordingly.

Besides this, he very prudently took care, that a power shou'd be reserv'd for his *Successors* to make such Statutes and Ordinances as they, from time to time, shou'd think most expedient for the publick Service : and to do them right, they pursued the intentions of their Founder so punctually, and have always acted with that regard to their own dignity, the good of the people, and in particular to the honour of the Universities, that it is a standing rule in this Community, that no one but who has taken a Doctor's Degree in one of them, can be capable of being chosen a *Fellow*, or of having a share in the management of any affairs relating to the Society ;

except



except he be Physician upon the *English* Establishment to the *Crown*.

By other Acts, another weighty affair is committed to the care of the *College*, the *Visiting of Shops*, and the *Inspection of Medicines*; a thing surely of as much consequence at least to the Patient as to the Prescriber. This power was indeed at first confin'd to the *City* alone, there not being perhaps at that time any shop, which sold Medicines, in the *Suburbs*: but as it has lately, by the wisdom of his Majesty and the Parliament, been enlarg'd and extended, so it has been executed by the proper Officers, the *Censors*, with so much diligence, candour, and impartiality, that there is no doubt but the *Legislature* will think fit to continue it in the same hands.

*Linacre* was the first President of his new-erected *College*, and held that Office for the *Seven* years he liv'd after: the assemblies were kept in his own house, which he left upon his death, as a Legacy

gacy to this Community, and which we continue in possession of now. The Wisdom of such an institution speaks for itself. His scheme, without doubt, was not only to create a good understanding and unanimity among his own Profession, which of itself was an excellent thought, but to make them more useful to the publick: and he imagin'd, that by separating them from the vulgar *Empiricks*, and setting them upon such a reputable foot of distinction, there wou'd always arise a spirit of emulation among men liberally educated, which wou'd animate them in pursuing their inquiries into the *Nature of Diseases* and the *Methods of Cure*, for the benefit of mankind. And perhaps no Founder ever had the good fortune to have his designs succeed more to his wish: this Society has constantly produc'd one Sett of Men after another, who have done both credit and service to their country by their Practice,



Practice, and by their Writings: and whoever looks forward, cannot fail of being pleas'd with the prospect of a like learned Succession.



VITA







V I T A

## GABRIELIS

Filii BACHTISHUÆ, filii GEORGII,

Ex Arabico Latine reddita

A SALOMONE NEGRI DAMASCENO.



BENEFICENTIA & scientiæ præstan-  
 tia celeberrimus, in medicando so-  
 lertissimus, magno excelsoq; fuit ani-  
 mo, opera fælix, principibus simul  
 & imperatoribus carissimus, sum-  
 mumq; apud eos honoris fastigium consecutus  
 est: quin & tantas ab illis obtinuit opes, quantas  
 nullus medicorum. Refert *Quinum* interpres,  
 anno centesimo septuagesimo quinto cum ægrotasset  
*Giafar*, *Errashidi* primus consiliarius, *Barmacen-*  
*sis*, præcepisse *Errashidum* medico suo *Bachtishuæ*,  
 ut eum inviseret, ipsiq; operam daret medica-  
 retq; & post aliquot dies, *Giafarum* dixisse *Bach-*  
*tishuæ*, volo ut mihi medicum aliquem peritum  
 eligas, quem beneficiis afficiam & honore or-  
 nem; *Bachtishuam* vero respondisse, filius meus  
 est me ipso peritior, nec inter medicos, qui illi  
 sit consimilis, reperitur. Mihi, inquit *Giafar*,  
 ipsum sistas velim. Cumq; *Gabrielem* ad eum  
 adduxisset, tribus ei diebus est medicatus, &  
*Giafar* sanitatem recuperavit; unde eum, sicut  
 A semet

femet ipsum dilexit *Giafar*, nec poterat illius consuetudine vel una hora carere : adeo ut cibum & potum una simul caperent ambo. In illis autem diebus *Errashidi* concubina, cum inter jactandum se funibus, manum suam sustulisset, remansit illa extensa, ita ut retrahere ipsam nequiret, cui cum medici linimento & unguentis adhibendis nihil proficerent, *Errashid* dixit *Giafaro*, jam actum est ; remansit hæc puella cum morbo suo. Respondit *Giafar*, medicum habeo peritissimum, estq; *Bachtishuæ* filius, eum advocemus & cum ipso de isto morbo sermonem conferamus, ille forsitan aliqua ad illum curandum arte pollet. Jussit ergo ipsum ad se adduci ; cui adducto quodnam, inquit *Errashid*, est nomen tuum? *Gabriel*, inquit ille: tum *Errashid*, quid scis ex arte medica? Respondit, calidum reddo frigidum, & frigidum item calidum: ficcum efficio humidum, & humidum pariter ficcum. Ridens *Chalifa* dixit, hoc est omne, quo opus habetur in arte medica: deinde statum ei puellæ exposuit; si mihi, inquit *Gabriel*, non succensebit fidelium imperator, est mihi ad eam sanandam commentum. Quodnam est illud, inquit, *Errashid*? ille, prodeat, inquit, huc puella in omnium conspectum, ut quod velim faciam, tum autem patiaris me, nec subito irascaris. Jubente ergo *Errashido* prodiit illa, quam conspiciatus *Gabriel* ad ipsam accurrit, & inclinato capite, fimbriam ipsius prehendit, quasi ipsam denudaturus; puella vero commota præ conturbationis & pudoris vehementia, membra sua demittens, manu deorsum extensa fimbriam suam prehendit. *Gabriel* autem, sanata est, inquit, o fidelium imperator. Dicente ergo *Errashido* puellæ, extende dextrorsum & sinistrorsum manum tuam, cum fecisset illa,

mira-



miratus ipse cum adstantibus omnibus: statim *Gabrieli* dari iussit quingenties mille *drachmarum*, ipsumq; dilexit ut semet ipsum, & omnibus medicis præfectum constituit. Interrogatus *Gabriel* de morbi causa, respondit, profudit se in puellæ istius membra inter venerem humor tenuis præ motu & caloris diffusionem, & cum subito a motu coitus quiesceret, congelatus est in interiori parte nervorum, adeo ut nisi a motu consimili solvi non posset: usus sum ergo commento, quo dilatato calore, solutus est humor superfluus.

RES *Gabrielis*, inquit *Quinun*, & dignitatis gradus augebantur indies, adeo ut *Erraschidus* suis diceret familiaribus, quicumq; opus habet aliquid a me petere, de eo cum *Gabriele* sermonem conferat; quia quidquid ille a me, vel petierit vel exegerit, ego facturum sum. Ipsum itaq; Duces omnium negotiorum suorum causa adibant; & ille magis ac magis in honore habebatur. A quo certe operam dare capit *Erraschido* per annos quindecim, hic morbo in corpore suo non laboravit, qua de causa ipsum in oculis ferebat. Verum ultimis diebus, cum in urbe *Tus* esset *Erraschid*, in morbum, quo mortuus est, incidit, quo ingravescente, *Gabriel* dixit, an non fanas me? Hic respondit, semper tibi ciborum commissionem prohibebam, semper tibi inculcabam ut venere minus uteris & jam jam rogavi Te, ut in patriam tuam redires, ibi enim aer temperamento tuo accommodatior est, & tamen consilium meum non admittis; morbus vero iste gravissimus est, spero fore ut deus tibi largiatur sanitatem. Tum *Erraschidus* in carcerem conjici *Gabrielem* iussit. Cum autem narratum illi esset reperiri in *Persia* episcopum quendam artis medicinæ callentissimum, misit qui eum accerferent; accessit

ille & viso *Errashido*, illi dixit quī tibi medicatus est nullam habet notitiam; quod quidem dictum odium in *Gabrielem* auxit, eumq; magis alienum reddidit. At vero *El Fadl Ebn Errabii* cum prosequeretur amore *Gabrielem*, animadvertit mendacem esse episcopum, velleq; forum, ut dici solet, fervefacere, sive phaleratis dictis homines ducere, sua venditandi causa, & quantum inter utrumq; interesset discriminis, optime cognovit. Interea morbus *Errashid* ingravescibat, augebaturq; medicante licet episcopo, & tamen dicebat ei, tu es sanitati proximus, deinde addidit, iste morbus totus quantus est, oritur ab errore *Gabrielis*: qua propter iussit *Errashid* tolli e medio *Gabrielem*; verum *El-Fadhl* iussum noluit admittere, ut pote de ipsius vita desperavit; *Gabrielem* itaq; in vita superstitem servavit. Paucis post diebus e vita excessit *Errashid*, & *El-Fadhlus* dolore colico gravissimo fuit correptus, adeo ut de ipsius salute desperarent medici, *Gabriele* vero benigne ei ac solerter medicante, sanatus est: magis igitur magisq; ipsum amavit, atq; admiratus est.

INQUIT idem *Quinum*, mortuo *Errashido* eiq; suffecto *El-Emino*, ad quem cum accessisset *Gabriel*, perhumaniter ac honorifice ab eo exceptus fuit, concessis illi magnis opibus. Immo plus quam pater ipsius ei dabat, nec cibum potumve nisi illius permisso sumebat *El-Emin*. Sed post ea quæ *Eminum* inter & *Elmamunum* accidere & gesta sunt, summam rerum adeptus *Elmamun*, ad *Hasanum Ben Sahl*, cum vicem ipsius in *Aula* supleret, scripsit, ut *Gabrielem* apprehenderet, eumq; in carcerem conjiceret, eo quod, mortuo *Errashido* ipsius patre, ad ipsum tendere neglexerit, & fratrem suum *El-Eminum* adiverit; quod & fecit *El-Hassan*. Anno autem



Autem ducentesimo secundo gravi morbo laboravit ipse *El-Hassan*, medicantibus ei medicis & nihil proficientibus, *Gabrielem* e custodia eduxit; hic paucis eum diebus sanitati restituit. Datis itaq; illi clam multis pecuniis, ad *Mamunum* scripsit de morbo suo, & quomodo valetudinem opera *Gabrielis* recuperaverit, eum certiore faciens, & pro illius negotio deprecans. *El-Mamun* se illi condonaturum respondit. Anno, inquit *Quinum*, ducentesimo quinto, cum in aulam ingressus esset *El-Mamun*, *Gabrielem* domi suæ detineri nec dari ei famulos aut exeundi facultatem iussit, misitq; qui accerferent *Michaelem* medicum *Gabrielis* generum, quem in ipsius loco constituit, & summo honore, ut *Gabriel* ægre faceret, complexus est.

ANNO, inquit *Quinum*, ducentesimo decimo gravi morbo laboravit *El-Mamun*, ad eum medendi causa accesserunt medici, ipse vero cum nihilo melius se haberet, *Michaeli* dixit, remedia, quæ tu mihi das malum augent; congrega igitur medicos, & ab ipsis consilium circa morbum meum petito: tum *Isa* ipsius frater, o imperator fidelium, inquit, adesto *Gabriel*, quia ille temperamenta nostra ab ineunte adolescentia novit; at ipse non curavit dicta illius audire, & *Abu-Isaac Joannem filium Messue* accersivit; quem *Michael* ipsius medicus repellens obtrectando petivit dictis conviciatusq; est. Porro viribus *Mamuni* deficientibus nec amplius remedia admittentibus, *Gabrielem* ipsi in memoriam revocarunt; ipsum igitur adesse iussit, qui, cum accessit, omnem medicandi rationem immutavit; ac unum post diem imminutus fuit *Mamuni* morbus & tres dies postea recte se habuit, ita ut brevi in pristinam restitutus fuerit sanitatem, & ipsi cibum & potum permisit.

misit *Gabriel*; quod & ille fecit. Ac tum *Isa* ipsius fratre dicente, ejusmodi vir cui non est par, annon debet honore affici? Jussit ergo *El-Mamun* *Gabrieli* dari *millies aureorum millia*, & *mensurarum tritici mille*, ipsiq; omnia quæ ab eo vi abstulerat sive pecunias sive prædia restituit: atq; ipsum majori, quam ipsius pater, in honore habuit.

NARRAT *Josephus Abrahami* filius; die quodam, inquit, mensis *Julii* ingressus sum domum *Gabrielis*, quæ in *hippodromo* sita est, & ecce coram eo mensa, super quam appositi erant plurimipedes avium pulli majores pipere conditi; ipse comedens rogavit me, ut una simul cum ipso comederem: quomodo, inquam ego de istis comedam hac anni tempestate, & hac mea juvenili ætate? Tum ille quid, inquit, existimas esse ciborum abstinentiam? Respondi, est sibi a gravibus cibis cavere. Erras, inquit, non est id, quod dicis, ciborum abstinentia, dixitq; neminem novi sive nobilem sive plebeium sive senem sive juvenem eo pervenisse, ut per totam ætatem suam, a qualicunq; abstineret alimento, nisi aut illud horrore habeat, aut suus non cupiat appetitus. Quia homo quidem per ætatem suam a vescendo cibo aliquo diutissime abstinet, deinde alterius obsonii defectu, necessitate pressus ad eundem comedendum adigitur; vel propter aliquem morbum curandum, vel ut ægrotum domi suæ jacentem adjuvet, eiq; præeat exemplo ad eundem comedendum; vel amici gratia qui ipsum ad id adjurat, vel deniq; vel propter appetitum ipsi recens obortum. Quando autem comedit illud a quo diutissime abstinerat, id non recipit illius natura, repugnatq; quin & illud creat in toto illius corpore morbum magnum, immo non nunquam ipsum enecat. Melius ergo &  
magis



magis convenit corporibus, ut cibus omnibus affuefiant gravibus, ut illis confuefcant; & comedatur de iis fingulis diebus exiguum quid, nec non eodemq; die graves cibi duo fimul comedi debent. Cum vero homo aliquid de iis comederit, fi poſtea ad multum de iis comedendum adaſtus fuerit, ab hoc non refugit natura. Etenim videmus reſolventia remedia, fi quis frequentius iis uſus fuerit, atq; corpus illis confueverit, eorum imminui effectum & nullatenus reſolvere. Videmus etiam *Andaluſios*, qui cum velint ſolvere naturam ejus, qui *Scammonea* frequentius fuerit uſus, illi, ad emolleſcendam naturam, pondus trium drachmarum præſcribunt, cum in patria noſtra dimidium drachmæ ſufficiens ſit quantitas. Quod ſi remediis ita confueſcant corpora, ut illorum impediunt effectum; ſimiliter & magis adhuc alimentis confueſcant quantumvis gravibus. Hunc, inquit *Joſephus*, ſermonem *Bachtiſhæ Gabrielis* filio cum retuliſſem, rogavit me, ut illum ipſi dictarem, eumq; manu ſua exaravit.

AIT idem *Joſephus*, retulit mihi *Salomon Choraſenſis Raſhidi* ſervus; die quodam, inquit, cum ſtarem prope caput *Raſhidi* in urbe *Hiradum* cibum ſumebat meridianum, & ecce ingreſſus eſt ad eum *Aoun El-Ebadi Elgiavhari*, diſcum manibus portans in quo erat piſcis butyro conditus, adjecto farto quod ipſe accommodaverat. Voluit itaq; *Erraſhid* de illo piſce comedere; at impedivit eum *Gabriel*, niſtuq; oculi Præfecto menſæ indicavit, ut illum auferret; qua de re monitus fruit *Erraſhid*. Sublata menſa & lotis manibus, diſceſſit ab eo *Gabriel*; tum præcepit mihi *Erraſhid*, ut ipſum inſequerer, memet ipſum occultans, & quid facturus eſſet exploratam, ipſiq; referrem; quod & feci, exiſtimans me ipſum occultaffe, ſed ita ſibi cavit *Gabriel*.

ut me deprehenderit. Abiit ergo domum *Aouni*, & iussit cibum sibi afferri. Sistiterunt illi piscem eundem, tum tria pocula argentea afferri curavit, & posita in unoquoque piscis particula vinum *Trabedense* purum in uno eorum super piscem infudit, dicens hic est *Gabrielis* cibus. In altero aquam nive permixtam infudit, dicens hic est imperatoris cibus, quando non miscet piscem cum aliquo alio cibo. In tertio frustra carnis variorum generum ex columbis, carnibus tostis, dulciariis & oleribus, imposuit, affusa frigida, nive permixta, dicens hoc est cibus imperatoris fidelium, quando miscet piscem cum aliquo alio, & tollens pocula ad eunuchum mensæ attulit; hæc, inquit, serva, donec expergefiat imperator e somno meridiano. Deinde ad piscem accessit & de eo, donec distentus fuerit usque ad costas, comedit, & quotiescunq; siti premebatur, sibi poculum meri afferri jubebat, bibebatq; postea dormitum abiit. Expergefactus e somno *Errasbid* me vocavit interrogans quid, inquit, notitiæ habes de facto *Gabrielis*: an aliquid de pisce comederit vel non? Eum de tota re feci certiore. Tribus igitur poculis sibi allatis ac detectis, comperit, illam piscis partem, super quam vinum affuderat *Gabriel*, valde comminutam esse; illam vero super quam frigidam nive mixtam addiderat, duplo quam fuerat prius maiorem evasisse; illam demum quæ cum carnibus in poculo mixta fuerat, odorem suum amisisse, maximamq; illi lenitatem obtigisse. Tum *Errasbid* quinquies mille denariorum, sive aureorum ad *Gabrielem* deferri iussit, dicens, quis me amoris, quo virum ejusmodi prosequor, accusare potest, qui tam bene me regit tantamq; mei curam habet? aureos ut ille acciperet, diligenter studuit,



REFERT *Isaacus Robaensis* ab *Ja* filio *Masse*, quod *Joannes* filius *Mesue* ipsum certiore fecerit *Errashidum* e sacra perigrinatione *Meccana* reducem, *Gabrieli* dixisse, an scis, inquit, o *Gabriel*, qualis sit tuus apud me dignitatis gradus? Hunc respondisse quo modo domine mi, id nescio; ac addidisse *Errashidum*, multas, inquit, causa tui ad deum fudi preces, in eo quidem loco, ubi sacra festi *Meccani* celebrari solent; tum ad *Hashimenses* viros conversum dixisse, forte, inquit, hæc mea ad ipsum oratio minus vobis probatur? illos respondisse, at ille, inquiunt, *est in clientelam prophetæ receptus*. Ita sane inquit, verum rectus corporis mei habitus stat per ipsum & bonus *Mussulmanorum* status pendet a me, bonus ergo illorum status est per ipsum & per durationem ipsius vitæ. Responderunt recte dixisti, o fidelium imperator.

REFERT *Josephus Abrahami* astronomi filius, qui alias *Ebn-Eddahl* dicitur, habebat, inquit, mater *Gafari Abil-Faehli* filia confessum in pallatio *Isæ* filli *Ali*, quod ipsemet inhabitabat; in illo loco nonnisi astronomi & medici sedebant; illa nunquam de ullo morbo apud aliquem medicum conquerebatur, donec adessent omnes artis professores, & ibi starent, donec ipsa federet: porro ea in alterutro sedebat loco, aut prope fenestram reticulatam, quæ est super officinam magnam e regione fenestræ & ostii primi aulæ, aut prope januam minorem, quæ est e regione ædium sacrarum aulæ. Astronomi vero & medici sedebant extra locum, in quo illa sedebat, tum ipsa de eo quod sentiebat, querebatur. Medici disputabant inter se, donec ad eandem sententiam venirent circa morbum & medendi rationem: his inter se dissentientibus, controversiam dirimebant astronomi, & ei, qui in ipsorum sententia, rem acu tetigerit, fidem habent.

habendam esse pronunciabant. Deinde mater *Gafari* astronomos de tempore ad medicandum idoneo rogabat. Hi etiam, ni in eandem conspirent sententiam, redarguuntur, & medici opiniones eorum perpendunt, & id quod exigit recta ratio, judicant. Conquerente illa de morbo quod sibi in ultimo itinere, sacræ peregrinationis religionis causa suscepto contigerat; medicos inter convenit de sanguinis e crure illius detractiōe cucurbitarum ope. Astronomi quoq; diem, quo illi cucurbitæ admoveri possent, elegerunt. At tunc temporis erant dies esuriales sive jejunium mensis *Ramadhan*; nec nisi sub finem diei poterant illi applicari cucurbitæ. Inter astronomos qui dissenserunt fuisse *El-Hassan*, filius *Mahomedis Ettusi*, & *Etta-mimi* dictus *El-Ababi*, & *Omar Ebn El-Pharhan Taorien-sis*, & *Sroaib*, *Judæus*.

INQUIT *Josephus*, *Abrahami* filius, cum impedimentum aliquod aut morbus *Labaho* accidebat, illius vicem supplebam; illi igitur confessui in ejus loco interfui, in quo agebatur de eligendo tempore matri *Gafari* cucurbitas applicandi; ibique filium *Davidis* filii *Serapionis* juvenem, qui nondum viginti annos ætatis attingisse videbatur, inveni. Jusserat enim *Giafari* mater, ipsum, ut in tali confessorio erudiretur, accersiri; nam in mandatis dederat omnibus, qui ad ipsam accedebant medicis, ut doctrina eum instituerent, eiq; auxiliares manus afferrent, idq; ob eam quam de eo gerebat curam, habita illius parentis, qui ipsi operam dederat, dignitatis ratione: inveni, inquam, ipsum, cum monaco quodam medico, de civibus *El-Abwaz* [qui jussus fuerat adesse illo die in aula] disputantem circa potionem aquæ, cum quis e somno expergefit, ac dicente filio *Davidis*, neminem video stultiores eo, qui cum de somno experge-



pergefactus fuerit, aquam bibit, accessit *Gabriel* & in confessum ingressus, non desiit dicere, illum eo, per deum stultiozem, cujus in hepate accenditur ignis, nec illum extinguit, deinde petiit quis esset ille, qui, sermonem, quem audierat, protulerit? Responderunt ei, esse *Davidis* filium. Eum itaq; duriter corripuit graviterq; exprobravit, ipsi dicens vah! Pater tuus in arte medica primas tenuit & tu tamen ita loqueris ut audivi! Respondit adolescens, quasi vero tu [honoret te deus] permittis, ut bibatur aqua noctu, cum quis e somno expergescit? Respondit *Gabriel*, quantum ad eum qui calido siccoq; præditus sit stomacho, & ad eum qui in cœna cibum aliquum falsum comederit, his duobus aquam bibere permitto: illam vero inhi-beo ei, qui humidum habent stomachum, & iis qui falsa abundant pituita. Omnes itaq; conticuerunt excepto me, o *Abu-Isa*, inquam ego, unum adhuc restat; quod nam, ait ille? Respondi, si ille qui siti laborat, medicinam æque ac tu intelligeret, sitim suam an ab amaro aliquo, an a falsa pituita sit orta dignosceret. Tum ille ridens mihi dixit, quando siti urgeris noctu, pedem tuum ex toralio deducito & paululum aquæ bibito, si augeatur sitis, illa a calore aut a cibo super quo bibere necesse est, tunc bibe, si vero sitis non nihil imminuatur a bibenda aqua abstineto, nam sitis tum a pituita falsa exoritur.

INTERROGATUS *Gabriel* ab *Abu-Isaac* de morbo qui *WerseKin* appellatur; respondit nomen hoc *Persæ* composuerunt e duabus vocibus, fractionis videlicet & pectoris, nam in puriori sermone *Persarum*, nomen pectoris est *Wer* quod vulgo *Ber* dicitur, nomen autem fractionis *Esk* si ambæ voces una conjungantur efficiunt *WerseKin*, i. e. morbus ille in quo pectus necessario

cessario frangitur, qui quidem si in aliquo firmetur ex illo non assurget, & is qui ex illo evadit, ne recrudescat morbus annuo spatium verendum est, nisi tempore morbi vel postea vomitus sanguinis, quem expellit natura per nares aut inferne, copiose accadat, tunc salus speranda est. Tum *Abu-Isaac* admirantis in morem quid, inquit, annuo spatium! Ita sane respondit *Gabriel*, pro te peream, & est alius morbus quem parvipendunt homines nempe *El-Hasba* seu morbilorum; ego quidem, pro eo qui illo tentatur, ne recrudescat per annum timeo, nisi post illos contingat ei alvi solutio, & tanta in copia deiciat, ut parum absit ab exitio; horum alterutrum si eveniat, desino metuere.

INQUIT *Iosephus*, intravit *Gabriel* ad *Abu-Isaac* post morbum, quo afflictus fuerat, & jam ipsi, ut crassiores ederet carnes permissum fuit, cum ad mensam consedisset apposuerunt coram eo cibum *Kesh Kie*; ac ille iussit discum auferri; rogante me causam; respondit nunquam, ait, ulli *Chalifæ*, qui vel uno die febris laboraverat, ut edulium *Kesh Kie* per annum integrum ederet, permisi. Tum *Abu-Isaac*, utrum duorum, inquit, *Kesh Korum*, significare vis, an illud cum lacte pinsum vel sine lacte. Respondit *Gabriel* non permisi esum illius, quod sine lacte confectum fuit per anni spatium, immo etiam juxta regulas artis, nec debet permitti esum *Kesh Kie* lacte subactum nisi post finitos tres annos.

REFERT *Maimun Ben Harun* accepisse se a *Soaido Isaaci* filio qui & *Christianus* fuit, mihi, inquit, *Gabriel Ben Bactishua* narravit, Eram ait ille, cum *Errashido* in quodam loco *Raqua* dicto, & erant una simul duo ipsius filii *El-Mamun* & *Mohammad El-Emin*, erat autem ipse homo pinguis, edax, & bibacissimus, die quodam  
cum



Cum res commistas edisset, latrinam ingressus deliquium passus est, eo inde deducto ita invaluit deliquium ut de illius obitu non dubitaretur, ipsius nutu me vocarunt, accessi & cum arteriam tetigissem pulsum latentem inveni. Aliquot vero ante hac dies, de repletione & de concitato sanguinis motu conquestus erat: dixi itaq; illis eum esse moriturum rectamq; rationem suadere, ut protinus illi admoveantur cucurbitulæ: ipso consentiente chirurgum accersiri curaverunt; tum præcepi ut ipsum sedere facerent: appositis ei cucurbitulis illisq; suctis, locum jam rubrum evasisse deprehendi: bono itaq; fui animo cognoviq; eum in vivis futurum, tum chirurgo incide, inquam, fissura, atq; eo incidente sanguis missus fuit, unde ego prostratus deo gratias egi, & prout sanguis emittebatur ipse caput movebat suum, & illius color illucebat, adeo ut loquutus sit, dicens ubi ego sum? animum illi addidimus, & in cibum pectus gallinæ & potui vinum dedimus, nec cessavimus odores suaves olfaciendo illi dare & aromata in ejus nares indere, donec redierint illius vires, & intrarent ad ipsum homines & largitus est illi deus sanitatem.

ALIQUOT post dies, excubiarum, sive custodum stipatorum corporis præfectum advocavit, interrogavitq; de proventu, quem singulis annis percipiebat, ac ille significavit ipsi, suum annum stipendium esse *trecentorum millium* sestertiorum sive *drachmarum*. Idem a ductore ordinis sive duce cohortis militum quæsit, qui dixit illi esse illud *quingies centum millia*; ab eunucho suo idem percontatus est, qui respondit illud esse *millies mille drachmarum*; tum *Gabrieli* dixit, jus tuum tibi minime tribuimus quando quidem proventus horum, qui ab hominibus, ut ipsi dicunt, me custodiunt; majores

maiores sint tuis, qui me a morbis ac infirmitatibus custodis. Jussit itaq; ut mihi assignetur proventus *millies mille drachmarum*. At ego dixi ipsi, o domine tuis ego non indigeo pensionibus, verum mihi largiaris unde possim villas pagosve emere; quod & fecit: atq; ego iis, quas mihi dedit pecuniis, villas in possessionem emi proventus *millies millium drachmarum*.

INQUIT *Josephus Abrahami* filius, narravit mihi *Abu Isaac Mohdi* filius, cum populus *Gabrielis* domum diripuisset, sub imperio *Mahometis El-Emin*, illum ad se confugisse & secum hospitio exceptum, ab iis, qui ipsum interficere volebant, defendisse: ut videbam, inquit *Abu-Isaac*, turpem in *Gabriele* impatientiam nimiumq; ob jacturam opum suarum moerorem atq; & moestitiam præter modum, adeo ut non existimem ullum mortalium tantum unquam doluisse ac ægre tulisse opum jacturam, quantum *Gabrielem*. Quando autem tumultuata est secta *Elmebidatu* & prodiderunt hostili animo in *Bassra* & in *Abwaz*, venit ad me summa perfusus lætitia, tanquam *centies mille drachmarum* accepisset: video, inquam, *Aba-Isa* lætum? Respondit sic sane: tum ego causam tantæ lætitiæ rogavi: pervaserunt, inquit, *El-Alawie* meas villas in easq; immiserunt ignem. Quam mira, inquam ego, tua agendi ratio! quando populus opum tuarum partem diripuit ita moerore afficebaris ut parum abesset quin animam efflares; & jam capiunt *El-Alawie* omnia penitus quæ possides, & tu tamen hanc præ te fers lætitiā? Respondit, impatientia mea inde erat, quod opibus in somnio donatus fuerim; at sum spoliatus tempore gloriæ meæ ac dignitatis; & prodidit me qui præsidio mihi esse tenebatur; nec grave accidit mihi quod *El-Alawie* fecerunt; irritum enim conatu, bona viri similis  
mei,



mei, qui sub duobus imperiis opibus iisdem semper afflueret, consumunt. Et ni fecissent, quod fecerunt [quamquam debebant, ut pote conscii integritatis animi mei erga dominos meos, quos deus suis cumulavit bonis] in mandatis dare ut salva remanerent prædia mea, & parceretur meis administratoribus; ni fecissent, inquam, dicturi fuissent, *Gabriel* nostri semper est studiosus, quam diu imperium dominorum ipsius durat, opibus suis de nobis bene meretur, & nuncia dominorum suorum ad nos curat perferri; atq; tum fama harum rerum ad imperatorem allata fuerit, meq; de medio sublaturus fuisset; lætitia ergo afficior, quod villæ meæ sint dirutæ, & ego sim incolumis.

INQUIT *Josephus*, narravit mihi *Farah*, dictus *Abba-Kharajan*, servus ac familiaris *Salchî Ben Errashid*, summam, inquit, rerum administrat herus meus *Bassra*, & præfectus ipsius in ea erat *Abu-Errazi*, cum autem ædificium domus suæ, quæ in *hippodromo* sita est, restaurare vellet *Gabriel*, herum meum rogavit, ut daret ipsi in munus *quingentas* trabes ex ligno arboris platani *indicæ* [singula autem trabs aureis tunc vaniit tredecim.] Meus vero herus multam pecuniarum esse summam existimans respondit, *quingentas* non, at scribam ad *Abi-Errazi*, ut *ducentas* tibi adferri trabes curet; non opus habeo, inquit, *Gabriel* ducentis. Tum hero dixi meo, opinor equidem aliquid in perniciem tuam *Gabrielem* esse moliturum. Ille vere respondit, *Gabriel* est mihi quacunq; vili re despiciabilior; quid? ego potionem medicam ab eo non accipiam, nec eum, ut me curet, rogabo. Aliquandiu post post herus meus voluit imperatorem invisere, completo per adventum *Mamuni* confessu, video, inquit *Gabriel*, vultum tuum, o princeps fidelium, esse immutatum,

tum, deinde assurgens accessit ad ipsum & arteriam contrectavit, dixitq; bibat imperator fidelium *Oxymel*, differatq; prandium, donec scientia assequamur quid rei sit. Fecit itaq; *El-Mamun* prout indicavit ipsi *Gabriel*. Postea caput arteriam identidem palpare, nec quidquam mali sentiebat. Illico *Gabrielis* servi ingressi sunt manibus ferentes offulam panis & una simul fercula ciborum ex citrinis cucurbitis & viridibus phaseolis minoribus & similibus rebus confectorum. Non mihi probatur, inquit *Gabriel*, quod fidelium imperator quidquam ex animalium carnibus hodie comedat, ex his igitur cibis velit comedere. Ille itaq; sumpto cibo dormitum abiit, eoq; expergefacto a meridiano somno *Gabriel* dixit, o imperator fidelium, odor vini calorem auget, auctor tibi sum, ut in secessum tete recipias: discessit ergo *El-Mamun* & non multo post, omnia heri mei stipendia fuere perdit.

INQUIT *Iosephus*, mihi retulit *Georgius* filius *Michaelis* accepisse se ab avunculo suo *Gabriele* [quem ob multiplicem doctrinam in honore habebat noster *Gabriel*, nam hoc excepto, nemo, mea quidem sententia, illo doctior fuit, at amore & admiratione sui magna; dementia laborabat] quod anno centesimo octagesimo septimo die primo mensis *Moharram* *Gabriel* improbaverit causam, cur *Erraschid* victum suum imminueret, ut pote nihil deprehendebatur in eo, neq; in arteriarum pulsu quod necessariam redderet cibi diminutionem, quodq; *Erraschido* dixerit, o princeps fidelium, corpus tuum, laus sit deo, integrum ac sanum est, neq; scio ullam rationem, cur nolis alimentum tuum integre assumere? ille mihi, inquit *Gabriel*, cum multoties ipsi quaestionem hanc inculcabam dicebat; in salubrem *Bagdadi* urbem  
sum



sum expertus, nolo tamen, hisce diebus ab ea procul abesse; an scis, inquit, aliquem locum illi vicinum, cujus aer sit salubrior? Respondi, urbs *El-Hira*, o fidelium imperator: multoties inquit, iter fecimus in illam urbem, & detrimento *Aounum Ebadensem* in ipsius regione diversando maximo affecimus. Dixi, o princeps fidelium, civitas *Anbar* optima habetur, & ipsius aer illo *El-Hira* est salubrior. Illuc itaq; sese contulit, nec tamen plus cibi sumebat, immo indies minus cibi comedebat; quin & die Jovis, duos ante dies ac noctem, quam *Giafarum* interimi curasset, se a cibo abstinuit, jejunium agens. *Giafar* ad ejus interfuit cœnam, atq; ipse quoq; jejunus erat, in qua non multa *Rasbidius* tetigit. Dicente illi *Giafaro*, o princeps fidelium, quid si aliquid plus cibi sumeres? Possem sane, ait, si vellem, sed malo levi stomacho noctem transigere, ut crastino mane cibum magis appetens cum uxoribus prandeam. Diluculo diei veneris surrexit ad equitandum, & cum ipso etiam *Giafar Ebn Fahia* equitavit. Vidi ipsum introducentem pedem suum in manicam *Giafari*, donec ad illius manum perveniret; ac tum illum sibi adjungens amplexatus & inter duo lumina deosculatus est, atq; manu sua in manu *Giafari* contenta incedit plusquam mille cubitorum. Deinde reversus ad tentorium suum dixit, per vitam meam ne vinum hauseris hoc toto die, illumq; diem lætitiæ feceris. Ego quidem, inquit, familia sum distentus mea, tum ad me o *Gabriel*, ait, ego pransurus sum cum uxoribus meis, mane tu cum fratre meo atq; eidem ac ipse gaudio indulge. Bibi itaq; cum *Giafaro* & accersitis eduliis pransi sumus ambo; quin & cantorem *Aba ReKan* cæcum accersiri jussit, nec quisquam præter nos duos illi interfuit confessui. Videbam autem famulos alterum post

alterum ingredientes ad nos quos ipse interrogabat, & illis respondentibus, suspiria edebat, mihi dicens, vætibi, o pater *Isæ*, nondum adhuc cibum cepit imperator, ego, per deum, inquit timeo ne sit in eo aliquis morbus, qui ipsum impediatur quominus vescatur, Quoties vero bibere volebat, ad unumquemque cyathum vini jubebat *Aba ReKan* carmen aliquod canere. Nec desimus hoc modo indulgentes hilaritati usque ad tempus precationis ferotinæ, cum ecce ingressus est ad nos *Hassem Masrur* natu major & cum ipso *Chalife Harthame* filius *Oion* & multa militum cohors, tum *Chalife* extensa manu sua in manum *Giasari* dixit illi, surge o improbe, mihi vero nihil vel dictum vel jussum est; ex templo igitur domum meam petii mentis minime compos, vix ibi dimidium horæ steti cum ad me venit *Rāshīdi* nuncius me ad ipsum ire jubens, ad illum ingressus caput *Giasari* coram eo in pelvi positum vidi. Interrogabasne inquit, o *Gabriel*, de causa cur victum meum imminuerim. Ita sane respondi ego. Cogitatio, ait, de eo quod vides eo me adduxit: ego vero hodie sum apud memet ipsum tanquam ovans camela; cœnam affer meam, ut videas quantum plus cibi quam antea sumpturus sim. Comedebam quidem aliud post aliud ne ingravesceret cibus super me, & in morbum conjiceret. Actum afferri sibi jussit cibum suum eo ipso tempore, & illa eadem nocte comedit optime.

INQUIT *Josephus*, retulit mihi *Abrahamus Mohdi* filius, quod cum reliquisset confessum *Mahometis*, tempore *Chalifatus* sui, vesperi ob remedium quod ille sumpserat, *Gabriel* filius *Bachtishuæ* ad ipsum venerit mane diei sequentis & *Emini* salutem ipsi renunciaverit ac de statu valetudinis & de remedio sciscitatus fuerit; deinde propius ad eum accedens dixerit.

Im-



Imperator est missurus *Ali* filium *Isæ* filii *Mahabani* in *Chorasani*, ut captivum in compede argentea *Mamunum* adduceret: verum alienus sit a fide *Christi Gabriel*, ni *Mamun* vincat *Mohametem* eoq; occiso regnum ipsius invadat. Tum ego, væ tibi, inquam, quare dicis hoc & quomodo dicere audes? Respondit ille, quia iste *Chalifa* delirus ac furore percitus, est hac nocte inebriatus & advocavit *Aba Asmet* custodum suorum præfectum eumq; vestibus nigris exuimeisq; indui vestimentis iussit, illi zona mea & mitra capiti impositis, & mihi ut illius tunicis vestibusq; induerem & gladium accingerem atq; in loco præfecti suorum custodum usque ad ortum solis sederem, præcepit: alterum in alterius loco constituens & possessionem muneris more solito conferens. Ergo, inquit *Abrahamus*, deus eas gratias & ea quibus fruitur beneficia, est immutaturus, eo quod ipse in se ipso illa mutaverit. Etenim hominem *Christianum* in custodiam sui constituit. Quando quidem religio *Christiana* omnium est vilissima; quia in nulla alia habetur tanquam necessaria conditio, sese ad quid quid exosum ingratumve quod vult inimicus, submittendi, uti parere cum quis ad aliquod opus sine mercede faciendum adigitur; & si jubeatur incedere milliare, adjiciat & aliud milliare; si colapho illi cedatur altera gena, vertat & alteram, ut illa quoque percutiatur: quæ omnia plane sunt aliena a religione mea. Tum, inquit *Gabriel*, declaravi illi, honorem hominis in hac vita fluxum esse, parviq; faciendum. Verum cum imperator in loco medici sui, qui ipsi vitæ custos, corporis minister & naturæ servus est, sedere fecit hominem qualis est *Aba-Asme*, qui ex his omnibus nec multum nec parum intelligit, minime victurus est, & anima illius exitio futura.

INQUIT *Josephus*, audivi *Gabrielem* filium *Bachtishuæ* alloquentem *Aba-Isaac Abrahamum* filium *Mohdi*, se apud *Abbassam* filium *Mahometis* fuisse ; cum ad ipsum intravit aliquis poeta ejus laudes carminibus celebraturus, non desisse poetæ auscultare donec venerit ad hoc distichon.

SI diceretur *Abbasso*, o fili *Mahomedis*, dic non [i. e. denega petenti] & tu immortalis futurus es, non diceret illud [scil. non. i. e. non denegabit.]

AUDITO, inquit *Gabriel*, hoc disticho non potui memet ipsum continere, utpote sciebam *Abbassum* hominum ætatis suæ esse avarissimum. Poetæ itaq; dixi heus tu puto loqui te de munificentia, voluisti igitur dicere etiam [dabo] at tu dixisti non. Tum *Abbas* subridens procul esto, inquit, deus faciem tuam detestetur.

INQUIT *Josephus*, alloquutus est *Gabriel* de se ipso *Aba-Isaacum* in eo confesso; intravi, ait, ad *Abbassum* uno post *Pascha Christianorum* die, & erat in capite meo aliquid residui vini hesternæ diei [idq; accidit antequam *Errashido* operam dedissem] sciscitanti mihi quomodo princeps, quem honore dignetur deus, evigilavit mane? Respondit ille, prout tu cupis. Non, per deum, inquam ego, evigilavit princeps prout cupio, neq; prout cupit deus, neq; prout cupit diabolus. Ipse ob dicta ista mihi iratus, dixit, quid tibi vult hic loquendi modus, improbet te deus? Respondi ego, penes me est demonstratio. Afferto illam, inquit, sin minus despectui objiciam te, nec ingredieris domum meam amplius. Quantum ad id, aiebam, quod ego cuperem, est, ut fias imperator fidelium: nequaquam, ait ille. Quod vero, inquam, expetit deus a servis suis est, ut pareant ei in iis quæ praecepit ipsis, & recedant ab iis quæ prohibuit.



buit. Tu autem, o rex, ita re habes? Minime, inquit, deus mihi condonet. Deniq; quod ab hominibus diabolus desiderat, est, ut impii sint erga deum, summamq; ipsius potestatem ab-negent; similiter & tu o princeps? Respondit *Abbas* nullatenus: at ne redeas posthac ad ejusmodi sermonem.

ANNO, inquit *Quinun* interpres, *ducentesimo decimo tertio*, cum in *Græciam*, inferendi belli causa, profiscisci decrevisset *El-Mamun*, videretq; *Gabrielem*, qui tum gravissimo laborabat morbo, valde debilem, ab eo petiit ut secum *Bachtishuam* ipsius filium mitteret, & illum sibi sisti jussit. Ille autem similis erat patri suo intelligentia & judicio. Quando ipsum alloquutus est *El-Mamun* & audiit quam optime responderet, eo summopere delectatus est, ipsum maximo in honore habuit, dignitate auxit, secumq; in *Græciam* duxit.

PROFECTO ad expeditionem bellicam *Elmamuno* longum duravit *Gabrielis* morbus, adeo ut supremum diem obierit. Testamenti sui curatorem nominavit *El-Mamun*; illudq; ad *Gabrielem* generum suum deferri curavit. Porro *Gabrielis* exequiæ, pro eo quo erat dignitatis gradu & pro ipsius bene meritis & bonis operibus tanto decore tantaq; pompa celebratæ sunt, quanta nulli e suis paribus contigit.

SEPULTUS fuit in monasterio Sancti *Sergii* in *Medain*. Cum autem rediisset e *Græcia* *Bachtishua* ejus filius, monachos ad inhabitandum illud monasterium congregavit, illisque vitæ necessaria constituit atq; redditibus ipsos ditavit.

FAMILIA *Georgii*, inquit *Quinun* interpres, & ejus posterì, fuerunt omnium gentis suæ præstantissimi propter eximia illa, quæ deus ipse peculiariter tribuit, naturæ & virtutis dona;

animos, videlicet, liberales, beneficentiam; æquitatem, bona opera, erga pauperes misericordiam, in visitandis ægrotis & egenis sedulitatem, & in auxiliandis adversa fortuna utentibus & afflictis alacritatem; quæ omnia enarrandi & explicandi modum superant.

SPATIUM autem temporis, quo *Gabriel* opera sua apud *Errashidum* meruit usque ad ejusdem mortem, est *viginti trium* annorum. Inventus vero codex apud *Gabrielem* ab *Amanuensi* suo conscriptus, in quo ea ad quæ pervenerat dum *Rashidio* operam dedit, ordine recensentur. Scilicet quod habuerit pro honorario solito singulis mensibus *decies mille drach.* quæ sunt in anno *centum & decem millia*. Spatio 23 an. *bis mille millium & septingenta & sexaginta millia*. Pro victu unoquoque mense *quingies mille drach.* quæ in anno sunt *sexaginta millia*, spatio 23 an. sunt *millies mille & ter centum & octoginta millia*.

HABEBAT pro honorario ab imperatoris familia seu *Gynæcæo* singulis annis *quingenta millia drach.* quæ spatio 23 an. sunt *millies mille & centum quingenta millia*.

PRO vestimentis accipiebat singulis an. *quingenta millia drach.* spatio 23 an. sunt *millies mille & centum quingenta millia*.

### *Enumeratio singulorum.*

DABANTUR ei viginti volumina panni optimi *Phrygii* operis *Tirazensis*.

Item, Decem volumina panni ex sericoneto contexti *Mansurenensis*.

Item, Decem alia ex sericoneto amplo.

Item, Tres partes [decem cubitorum singulæ ad conficiendas tres vestes] serici panni colorati pictive *Femanici*, s. in *Arabia Felice* confecti.

Item,



*Item*, Tres partes panni serici *Nisibensis* colorati.

*Item*, Amicula tria ex pilis caprinis vel camelinis contexta.

ET ad assuendum vestibibus alterum pannum loco panni dabatur ei ex pellibus mustelæ *Scythicæ*, & mustelæ *Foenariæ* vulgo *Fovinæ* : item ex pellibus mustelæ albæ sive muris *Hermelinæ* & muris pontici.

DABATUR ei, ineunte *Christianorum* jejuniio quadraginta dierum, *quinguaginta millia drach.* pecunia signata : spatio 23 an. sunt *millies mille & centum quinquaginta millia*.

ET die *Hosannæ* s. *Dominicæ Palmarum* dabantur ei vestes, panni serici & similia pretio *decem millium drach.* spatio 23 an. sunt *ducenta & triginta millia drach.*

ET die solutionis jejunii *Muslimorum* unoquoq; anno, *quinguaginta millia drach.* pecunia signata : spatio 23 an. sunt *millies mille & triginta millia*.

PRO sectione venæ *Errasbidi* bis in anno, *quinguaginta millia drach.* singulis vicibus. Spatio 23 an. sunt *bis mille millium & trecenta millia drach.*

PRO potione medica bis in anno, *quinguaginta millia drach.* singulis vicibus, spatio 23 an. sunt totidem.

HABEBAT a familiaribus *Rasbidi* singulis annis in vestimentis, aromatibus & jumentis *centum & quadringenta millia* : spatio 23 an. sunt *novem millia millium & ducenta millia drach.*

*Designatio personarum, & summarum singulatim enumeratio.*

AB *Ja* filio *Giafari*, *quinguaginta millia drach.*

A *Zobaida*, matre *Giafari*, quinquaginta millia drach.

AB *El-Abbasso*, quinquaginta millia drach.

AB *El-Fadhlo*, filio *Rabii*, quinquaginta millia drach.

A *Fatime* matre *Mahometis*, septuaginta millia d.

IN vestimentis, aromatibus & jumentis centies mille.

ET de proventu villarum suarum, quæ sunt in *Giandisabur* & *Waswasi* & *Bassre*, vectigalibus solutis octingenta millia drach. pecunia signata: spatio 23 an. sunt octodecim millium & quadringenta millia drach.

ET quod remanebat de vectigalibus ipsi assignatis segtiugenta millia dr. spatio 23 an. sunt millies mille & centies mille drach.

ACCIPIEBAT a familia *Barmacensi* unoquoque anno pecunia signata, duo millia millium & quadringenta millia dr.

### Designatio Personarum & summarum enumeratio.

DABANT ei, *Jabia*, filius *Chalid*, sexcenta millia drach.

*Giafar* filius *Jabie*, millies mille & centum millia dr.

*El-Fadbl* filius *Jabie*, sexcenta millia dr. sunt spatio 23 annor. triginta & unum mille millium & ducenta millia drach.

Præter munera & largitiones de quibus in hoc codice non fit mentio.

Summa omnium, quæ acquisivit 23 annis quibus operam dedit *Rasbidio* & 13 an. quibus apud *Barmacensem* familiam opera meruit, abit ad 888800000 drachmarum.



Munera, quæ non memorantur inter impensas & res alias, juxta codicem ab autographo descriptum sunt *nonaginta aureorum millia & sexcenta millia drachmarum.*

Sumptus ejus singulis annis circum circa *bis mille millium & ducentæ drachmæ.* spatio 36 an. *viginti septem millia millium.*

Pretium gemmarum & quæ recondidit, *quingenta millia aureorum & quinquaginta millia millium drach.*

Quæ impendit in emendis prædiis, domibus, hortis, locis amoenis, fervis, bestiis, balneis, sunt *septuaginta millia millium & duodecim millia drach.*

Quæ impendit in instrumentis, stipendiis, artibus, & artificibus, & similibus, *octo millia millium.*

Quæ prædictis annis impendit in bonis operibus, erogationibus, muneribus, beneficiis & largitionibus; & quæ perdidit in sponfionibus, & rapinis *ter mille millium drach.*

Quæ ipsi denegarunt depositarii sunt *tria millia millium drach.*

Nihilominus tamen his omnibus toleratis deductis, testamento scripsit filio suo *Bachtishuæ*, curatorem *El Mamunum* constituens, *nonaginta millia aureorum*, rogantq; ut illa, nullo obice interposito, filio tradantur.

*Gabriel* autem filius *Bachtishuæ* est idem ipse, quem inuit *Abu-Nwafs* in illo carmine quod *Mamuno* tribuitur, quando sic canit,

*Interrogavi Aba-Isa, num Gabriel judicio  
præditus est.*

*Dixi vinum perplacet mihi;  
Respondit multum de eo, interitus est.  
Dixi itaq; ipsi quantum defini mihi*

*Respon-*

Respondit, & sententia ejus decisio est ;  
 Inveni, ait, naturas hominis,  
 Quæ sunt ipsa prima principia ;  
 Quatuor quidem ad quatuor pertinent  
 Unicuiq; igitur naturæ litra [ vini sufficit. ]

Inter præclare dicta *Gabrielis* hæc habentur,  
 Quatuor ætatem destruunt,  
 Cibum ad cibum introducere ante concoc-  
 tionem.

Et jejuno stomacho bibere.  
 Connubio cum vetula conjungi,  
 Veneri in balneo indulgere.

### *Gabrielis sunt libri.*

1. Epistola ad *Mamunum* de cibo & potu.
2. Liber introductionis ad artem *Logicam*.
3. Liber de coitu.
4. Epistola continens epitomen artis me-  
 dicæ.
5. Syntagma suum.
6. Liber de descriptione & proprietatibus  
*Thurium*, quem scripsit gratia *Abdallah Elma-  
 muni*.

Nº 2.

B A C O N. 168.

## D E S P E C U L I S.

**E**X concavis speculis ad solem positis ignis  
 accenditur. Hæc ultima propositio libri  
 de speculis communibus sic demonstratur ibi-  
 dem. Esto concavum speculum, &c.

*Ibid.*



Ex quibus omnibus quod prædicta positio insufficiens est, & nimis diminuta tam ratione multiplicationis, quam ratione combustionis. Ratione quidem multiplicationis deficit minus, quia ut præostensum est, infinites infiniti radii ad superficiem speculi multiplicantur, de quibus non fit mentio in dicta positione, & tamen omnes reflectuntur a superficie speculi ad locum combustionis, sicut fide oculata experimur. Ratione etiam combustionis nimium deficit, quia ut prius satis diffuse dictum est, infinites infiniti fortiores quam sint radii secundum modum illius positionis multiplicati perveniunt ad superficiem speculi; qui omnes ad locum combustionis reflexi in parvum locum congregantur, utpote infra latitudinem unius denarii, quod fide oculata probamus, ut prædictum est. Et patet ex hoc, quod tota lux in superficie speculi paulatim & gradatim coartata pervenit ad locum combustionis, in quo est maxima coartatio, quæ potest per talem figuram scil. sphaericam taliter aliquantulum caussari, quoniam ab illo loco, & citra & ultra est major lucis latitudo.



Nº 3.

BACON. PERSPECTIVÆ. 165.

**N**AM per reflexionem contingit unum apparere multa, & infinita, Sic enim visi sunt aliquando in Cœlo simul plures soles, & lunæ, secundum quod Plinius recitat in naturalibus;

talibus; & hoc non accidit, nisi quando vapor  
 dispositus fuit ad modum speculi, & hoc ut sit  
 multiplex vapor, & in diverso situ, & quod  
 natura potest illud operari; unde possunt spe-  
 cula sic fieri, & taliter poni & ordinari, quod  
 una res apparebit quotquot volumus. Et ideo  
 unus homo videbitur plures, & unus exercitus  
 plures: etiam præactæ sunt radices ad hoc,  
 una sc. de speculo fracto, cujus partes recipi-  
 unt situm diversum, & diversæ erunt imagi-  
 nes secundum diversitatem fractionum. Et alia  
 radix de aqua & speculo, a quibus diversa  
 imago resplendet. Si ergo ordinarentur specu-  
 la utroque istorum modorum, quot volueri-  
 mus, manifestum est, quod una res apparebit  
 in tot imaginibus, quot cupimus, & sic pro  
 utilitatibus Reipub. & contra Infideles possent  
 hujusmodi appericationes fieri utiliter & ter-  
 ribiliter. Et si quis noverit aerem densare,  
 ut reflexio fieret ab eo, posset multas hu-  
 jusmodi appericationes insolitas procurare. Sic  
 vero creditur, quod dæmones ostendunt castra,  
 & exercitus, & multa miraculosa hominibus,  
 & possunt per visionem reflexivam omnia oc-  
 culta in locis abditis, in civitatibus, exerciti-  
 bus, & hujusmodi deduci in lucem. Similiter  
 possent specula erigi in alto contra civitates  
 contrarias & exercitus, ut omnia quæ fierent  
 ab inimicis viderentur, & hoc potest fieri in  
 omni distantia, qua desideramus; quia secun-  
 dum librum de speculis, potest una & ea-  
 dem res videri per quinque specula si volumus,  
 si debito modo situentur, & ideo possunt pro-  
 pinquius & remotius situari, ut videremus rem  
 quantum a longe vellemus. Possunt autem  
 specula sic ordinari, ut appareant quot volue-  
 rimus, & quæcunq; in domo vel platea, & om-  
 nis aspiciens res illas videbit secundum veri-  
 tatem,



tatem, & cum currat ad loca visionis nihil inveniet. Nam sic situabunt specula in occulto respectu rerum, ut loca imaginum sint in aperto, & appareant in aere in conjunctione radiorum visualium cum cathetis, & ideo aspicientes currerent ad loca visionis, & aestimarent res ibi esse cum nihil fuerit, sed apperitatio tantum: & sic secundum hujusmodi nuncta de reflexione, & consimilia possent fieri non solum utilia amicis, & terribilia inimicis, sed solatia maxima valent philosophice procurari, ut omnis jocularum vanitas obfuscetur ex pulchritudinemiraculorum sapientiæ & gaudeant homines ex veritate, longius exclusa magicorum fallacia.

DE visione fracta majora sunt: nam de facili patet per canones supradictos, quod maxima possunt apparere minima, & e contra, & longe distantia videbuntur propinquissime, & e converso. Nam possumus sic figurare perspicua, & taliter ea ordinare respectu nostri visus & rerum, quod frangentur radii & reflectentur quorsumcunq; voluerimus, & ut sub quocumque angulo voluerimus. Videbimus rem prope vel longe, & sic ex incredibili distantia legeremus literas minutissimas & pulveres ac arenas numeraremus propter magnitudinem anguli, sub quo videremus; nam distantia non facit ad hujusmodi visiones nisi per accidens, sed quantitas anguli. Et sic posset puer apparere gigas, & unus homo videri mons & in quacunq; quantitate, secundumq; possemus videre sub angulo tanto sicut montem, & prope ut volumus; & sic parvus exercitus videretur maximus, & longe positus appareret prope & e contra. Sic etiam faceremus *solem* & *lunam* & *stellas* descendere secundum apparentiam hic inferius, & super capita inimicorum  
appa-

apparere, & multa consimilia, ut animus mortalis ignorans veritatem non posset aliquallyter sustinere.



Nº 4.

In MS. Musæi Protobibliothec. Oxon.

QUOD autem hic intendo est de correctione *Calendarii*, quo utitur *Ecclesia*. *Julius* quidem *Cæsar* in *Astronomia* edoctus, complevit ordinem *Calendarii* secundum quod posuit in tempore suo; & sicut *Historiæ* narrant, contra *Achorium* *Astronomum*, & *Eudoxum* ejus Doctorem disputavit in *Egypto*, de quantitate *Anni Solaris*, super quam fundatum est *Calendarium* nostrum, unde sicut *Lucanus* refert, ipse dixit.

*Non meus Eudoxi vincetur fastibus Annus.*

Sed non pervenit *Julius* ad veram anni quantitatem, quam posuit esse in *Calendario* nostro 365 dies, & quartam diei integram, quæ quarta colligitur per quatuor annos, ut in anno *Bissextili* computetur unus dies, plus quam in aliis annis communibus. Manifestum autem est per omnes computistas, antiquos & novos, sed & certificatum est per vias *Astronomiæ*, quod quantitas anni *Solaris* non est tanta, imo minor; & istud minus æstimatur a sapientibus esse quasi 130 pars unius diei, unde tanquam in 130 annis superflue computatur unus dies, qui si auferretur, esset *Calendarium* correctum quoad hoc peccatum.



SECUNDUM quod expono circa Ecclesiastica, & de corruptione *Calendarii*<sup>a</sup>, quæ est intolerabilis omni sapienti & horribilis omni Astronomo, &c. *Julius* quidem *Cæsar* constituit *Calendarium*, quod habemus, nec unquam fuit postea correctum, & in tempore suo non habuit falsitatem, quæ nunc regnat, propter mutationes a tempore ejus, &c. Sed non fuit *Astronomia* in usu *Latinorum* nisi parum, nec in usu *Ecclesiæ*, apud *Græcos* & *Hebræos*. Sed modo sunt *Astronomi* sufficientes adhæc, &c.



Nº 5.

*Epistol. ad Joh. Parisiens. c. 6.*

**I**N omnem distantiam, quam volumus, possumus artificialiter, componere ignem, comburentem ex sale *Petræ*, & aliis: (viz. *Sulphure* & *Carbonum pulvere*, ut in *MS. Ger. Langbaine* legitur) Præter hæc (i. e. combustionem) sunt alia stupenda naturæ; nam soni velut *Tonitus*, & coruscationes possunt fieri in aere, imo majore horrore, quam illa quæ fiunt per naturam: Nam modica materia adaptata, sc. ad quantitatem unius pollicis, sonum facit horribilem & coruscationem ostendit violentam, & hoc fit multis modis, quibus *Civitas* aut *Exercitus* destruat — Igne exsiliante cum fragore inæstimabili — Mira hæc sunt, si quis sciret uti ad plenum, in debita quantitate & materia.

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<sup>a</sup> In Opere suo ad *Clement. IV. MS.*

*Sir John Fortescue's Defence of the Title of  
the House of Lancaster, in the Cotton  
Library.*

**I**TEM Regibus *Angliæ* Regali ipso officio plura incumbunt, quæ naturæ muliebri adversantur — Reges *Angliæ* in ipsa unctione sua talem cælitus gratiam infusam recipiunt, quod per tactum manuum suarum unctarum infectos morbo quodam, qui vulgo *Regius morbus* appellatur, mundant & curant, qui alias dicuntur incurabiles. Item aurum & argentum sacris unctis manibus Regum *Angliæ* in die Paschæ Divinorum tempore (quemadmodum Reges *Angliæ* annuatim facere solent) tactum devote & oblatum, spasmodicos & caducos curant; quemadmodum per annulos ex dicto auro seu argento factos, & digitis hujusmodi morbidorum impositos, multis in mundi partibus crebro usu expertum est. Quæ gratia Reginis non confertur, cum ipsæ in manibus non ungantur, &c.



J. Bradwardine, *Archiepiscopus Cantuariensis*, in libro de causa Dei, l. 1. cap. 1. corol. pars. 32. p. 39.

**Q**UICUNQUE negas miracula Christiane,  
veni & vide ad oculum, adhuc istis tem-  
poribus



poribus in locis sanctorum per vices miracula gloriosa. Veni in *Angliam* ad Regem *Anglicum* præsentem, duc tecum Christianum quemcunque habentem morbum Regium, quantumcunque inveteratum, profundatum & turpem, & oratione fusa, manu imposita, ac benedictione, sub signo crucis data, ipsum curabit in nomine *Jesu Christi*. Hoc enim facit continue, & fecit sæpissime viris & mulieribus immundissimis, & catervatim ad eum ruentibus, in *Anglia*, in *Alemania*, & in *Francia* circumquaque; sicut facta quotidiana, sicut qui curati sunt, sicut qui interfuerunt & viderunt, sicut populi Nationum, & fama quam celebris certissime contestantur. Quod & omnes Reges Christiani *Anglorum* solent divinitus facere, & *Francorum*, sicut libri antiquitatum & fama regnorum concors testantur: unde & morbus *Regius* nomen sumpsit.



## Nº 8.

Viro Doctissimo JOHANNI FREIND, M. D.

MICHAEL MAITTAIRE, S. D.

**F** I D E M, vir Amicissime, libero; quam haud ita pridem, cum sermones inter nos super nostratum medicorum scriptis haberemus, dedi, me tecum, quæ mihi literaria veterum monumenta evolventi passim de *Linacro* Caiog; occurrerunt, communicaturum.

*Thomas Linacrus* anno circiter a 1460, natus, tudiorum tyrocinia b *Florentiæ* sub *Demetrio*

a Consule paulo post annu n. quo obiit. b Baile Diet.

*Chalcondyla & Angelo Politiano*, una cum *Laurentii Medices* filiis, posuit. Inclaruit ea maxime tempestate; qua crassa præcedentium sæculorum barbaries, renascentibus in *Europa* literis cœperat, paulatim exolescere. Viri tunc literati solebant suam plerumq; operam in *Græcorum* authorum Libris *Latine* reddendis collocare: Opus sane nemini nisi linguæ utriusq; apprime peritissimo suscipiendum. Plurimi ex *Ital*is in hoc se exercuerunt: *Linacrus* inter *Anglos* (nisi fallor) primus huic negotio manus haud quaquam impares admovit. Virium suarum periculum fecit in opusculo *Procli de Sphæra Latine* vertendo; c quod alius antea quidam fertur, at misere, tentasse. Postquam *Romam d*, ubi cum *Hermolao Barbaro* amicitiam conflavit, invisisset, in *Angliam* reversus, illam *Procli* versionem a se politius limatam, & ab *Aldo Manutio*, anno 1499, excusam, *Arthuro Cornubiæ Walliæq;* Principi *Henrici VII* filio & hæredi, addita præfatione, dedicavit. Accipe hic honorificam *Linacri* mentionem ex epistolis supra-dictæ editioni præfixis.

“ *Aldus Manutius Ro. Alberto Pio Carporum*  
“ *principi, S. P. D.*

“ — Cum superioribus diebus curassem imprimenda *Arati Phænomena* cum *Theonis*  
“ ennarratione, visum est illis adjungere *Procli*  
“ *Sphæram*, & eo magis, quod eam *Thomas Linacrus Britannus* docte & eleganter *Latinam*  
“ nuper fecerit, ad meq; nostris excudendam  
“ formis miserit. Est enim opusculum iis, qui  
“ in *Astronomiam* induci atq; imbui cupiunt,  
“ utilissimum. Quod cum ipse *Linacrus* noster



acri vir iudicio percereret, Arcturo Principi suo hoc a se tralatum opusculum nuncupavit; quod adolescens ille bonarum literarum studiosus astrologiæ operam daret. Quamobrem & nos id ipsum opusculum nostra cura impressum ad te legendum mittimus, quod jam Peripateticus mathematicis disciplinis navare operam cœperis. Quod eo etiam libentius leges, quod sit a *Thoma Linacro* summa tibi familiaritate conjuncto interpretatum. Qui utinam & *Simplicium* in *Aristotelis* *Physica* & in ejusdem *Meteora Alexandrum*, quos nunc summa cura Latinos facit, ad me dedisset, ut & illos una cum *Proclo* ad te mitterem. Quamquam (ut spero) eosq; & alios in philosophia medicinaq; per utiles libros aliquando dabit; ut ex eadem *Britannia*, unde olim barbaræ & indoctæ literæ ad nos profectæ *Italian* occuparunt, & adhuc arces tenent, Latine & docte loquentes bonas artes accipiamus, ac *Britannis* adjutoribus fugata barbarie arces nostras recipiamus, &c. Horum ego Latinitatem & eloquentiam admiratus *Gulielmi Grocini* viri Græce etiam, nedum Latine, peritissimi, atq; undecunq; doctissimi, quam ad me doctam quidem & elegantem dedit, epistolam subjungere placuit, &c. *Venet. pridie Idus Octob. M. ID.*

*Gulielmus Grocinus Britannus Aldo Manutio*  
*Romano, S. P. D.*

Rediit in *Britanniam* nuper amicus meus summus, idemq; tuus, Alde Humanissime, *Thomas Linacrus*, salvus (est Deo gratia) & incolumis. Is, cum tua singularia in se merita abunde mihi exposuisset, facile perfecit, ut te vel hoc solo nomine mirifice diligerem,

“ &c. Noster *Linacrus* nunciavit mihi te sta-  
 “ tutum habere, ut libros sacros Veteris Testa-  
 “ menti Latine, Græce & Hebraice, Novi Græce  
 “ & Latine imprimas, &c. Quod ad nos atti-  
 “ net, nihil prætermitemus, quod huic rei fu-  
 “ turum adjumento videbitur, &c. *Ex urbe*  
 “ *Londino* vj. *Calend. Septembr.*

Quod in *Aldina* epistola legitur de *Aristotele*, videtur e *Erasmo* expectavisse; & f nonnulli asserunt, initum fuisse inter *Linacrum*, *Latimerum*, *Grocinumq;* consilium, ut *Aristotelem* integrum Latine conjunctis operis ederent. Verum id successisse nondum comperi. De *Galeno* autem habebis, quæ ad meam notitiam pervernerunt.

*Linacrus* in patriam redux, & totus ad medicinæ studium conversus, nihil antiquius habuit, quam ut *Galeni* sua vix g adhuc lingua noti opera *Latio* donaret. Initium sibi ducendum proposuit a *sex de tuenda sanitate* b libris: quorum Latinam editionem, *viris doctissimis* (ut ipse ait) *partim ex Italis, partim ex Germanis & Gallis, præcipue Erasmo & Budæo*, horrantibus vulgatam, *Henrico VIII, Angliæ Regi* nuncupavit, epistola *Londini* xvi *Calen. Quintiles, M.D. XVII.* data: in qua (ut summam modestiam cum summa eruditione conjunctam facile agnoscas) hæc animadvertas velim; *Qui libri* (inquit) *si a me Latinitate donati minores fortasse cuiuspiam videbuntur, quam sunt a me prædicati; erit id fateor infantia mea maxime impu-*

e Epist. 29. lib. 10. *Expectamus prima fætura libros Aristotelis Meteorologicæ.*

f Baillet, Tom. 3. Sect. 826.

g Therapeutica Græce prodierunt Venetiis anno 1500.

b Hi postea *Parisiis* apud *Simonem Colinaum* prodierunt 1530.



*landum : nisi forsan eorum virtuti, utpote quam pro merito exæquare nec modestus quispiam speraverit, nec temerarius possit.*

His deinde adjunxit quatuordecim de morbis curandis libros ; opus plane (ut fatetur) arduum, & quod sive id ob subtilitatem suam, sive prolixitatem, mille jam annis nemo satis Latine, ne dicam ex tanti operis dignitate vertere (quod sciam) est aggressus. Horum versioni ejusdem Regis, cujus medicus erat, patrocinium conciliavit : quera sic præfatur ; — Interim, Rex Clarissime, fines has quoq; lucubrationes sub tui nominis patrocinio commendatiores exire : præsertim cum non tam a me tibi destinatæ sint, quam plane debitæ ; vel quod, in qua natæ sunt, aulæ tuæ veluti fœtura sint ; vel quod tu quicquid usquam laborum est meorum, jure tibi vendices ; qui me tam munifice non viâtu modo stipendioq; alis, sed etiam amplissimis muneribus ornas. — Cui potius medicus tuus hoc, quo sanitati tuæ consuli possit, conferam, quam tibi ? &c. Hanc editionem Janus Lascaris sequenti epigrammate commendavit :

*cc. Omnigenos Pæan suctum te pellere morbos*

*“ In Latio, & Diti subtrahere arte animas,*

*“ Desidem ubi & bardum vidit, facunde Galene,*

*“ Posthabituq; aliis quos memorare piget ;*

*"Dixit prospiciens populis; Age, mysta Linacre,*

“ *Redde virum ingratis quamlibet Ausoniis,*

“ Tam sibi, quam proavis, qui dogmata prisca  
(relinquunt,

“ *Tricisq; involvunt ingenia & tenebris.*

*Hæc Deus. At Thaumās afflatus numine, talem*

*“Te vertit, qualem Græcia culta tulit.*

Hanc versionem postea *Simon Colineus Parisiis* anno 1530. imprellit recognitam a *Gulielmo Budeo*; qui animadvertit *Linacrum* in illo opere

*multo plus tribuisse priscæ scribendi vertendiq; severitati, quam istius temporis indulgisse licentiæ lascivienti.*

*Linacrus, cui i nihil magis in votis fuit, quam Galeni opera omnibus, qui Romana lingua utuntur, communicari; quæ in manus inciderunt, & per valetudinem potuit, ipse fecit Latina: & egregium ejusdem de motu muscutorum opusculum, quod Nicolaus Leonicensis vir doctissimus Latinum fecerat, & Florianus amicus suus ipsi ab urbe miserat, formulis in multa exemplaria quamprimum excudendum curavit.*

*Libros præterea tres de temperamentis, unum de inæquali intemperie, Latine versos (Cantabrigiæ primum per Joannem Siberch 1521, & deinceps Parisiis in officina Simonis Colinaei 1523, impressos) epistola Londini anno M.D.XXI. Nonis Septembris data, Papæ Leoni X. obtulit; cupiens aliquo officii genere se declarare non immemorem collatæ recens in se non vulgaris munificentia; qua ipsum quoq;, sicut reliquos, quicumq; illum olim in ludum comitabantur, Pontifex beare dignatus fuerat; promittens interim plura majoraq; (ut primum per valetudinem & ministerii sui officia liceret) sub illius Pontificis nomine edenda.*

*Alias aliquot Linacri lucubrationes recenset sequens ipsius ad Gulielmum Cantuariensem Archiepiscopum epistola.*

“ Statueram, amplissime Præsul, pro ocio,  
 “ in quod me honorifico collato sacerdotio ex  
 “ negotio primus vindicasti, merito primos  
 “ ejus fructus tibi dedicare. — Id consilium  
 “ quemadmodum necessario, non sponte mu-

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*i Linacri ipsius hæc sunt verba, quæ lego in istius opusculi editione per Guinterium Joannem Andernacum ex Simonis Colinaei officina Parisiis anno 1528; emissâ.*



“ tarim, alia \* epistola significavi. Decreve-  
 “ ram & aliud animi mei exiguum illud qui-  
 “ dem, sed tamen non omnino incongruum  
 “ monimentum tibi nuncupare; ut *Galen* de  
 “ *elementis* opere, quod cæteros ejus libros or-  
 “ dine præcedit, a me converso, & tibi dicato,  
 “ in ipsa maxime fronte mearum in eum lu-  
 “ cubrationum primus author ocii nostri le-  
 “ gereris. Sed cum id certis negotiis districtus  
 “ distulisssem, ecce malum hoc, quo assidue cru-  
 “ cior, ita desævire cœpit, ut, quod destinaram,  
 “ absolvi a me posse desperarem. Unum igitur,  
 “ quod me munificentia tuæ non immemo-  
 “ rem testarer, fuit reliquum, ut *Galen* de *na-*  
 “ *turalibus facultatibus* libros, quos inchoatos in  
 “ manibus habebam; ubi per morbi sævitiam  
 “ liceret, absolverem; ac ultimos saltem ocii  
 “ mei fructus, quando primos non licuit, sub  
 “ tuo nomine publicarem, &c.

Hos tres libros, & unum de *pulsuum usu*, cum  
 quibusdam *Pauli Æginetæ de diebus criticis*, ex  
*Linacri* interpretatione, prælo iterum subjecit  
*Colinus* anno 1528, cum hac *Guinterii Joannis*  
*Andernaci* præfatione. “ En habes, optime  
 “ lector, *Galen* libros tres de *naturæ faculta-*  
 “ *tibus*, elegantissime, a *Thoma Linacro*, Deum  
 “ immortalem quo viro! in Latinum sermo-  
 “ nem tralatos. His & alter de *pulsuum usu*,  
 “ tum ejusdem authoris tum interpretis, est  
 “ additus. Qui jam vel hoc nomine tibi gra-  
 “ tiores esse debebunt, quod hætenus in *Gallia*  
 “ aut etiam *Germania* lucem non viderint.  
 “ Nam *Petrus Bellus Ducis Vendoviensis* phy-  
 “ cus, nuper ex *Anglia* primus, quo cum Ora-  
 “ toribus Christianissimi Regis *Gallorum* pro-

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\* Hæc nondum ad meam notitiam pervenit.

“fectus erat, una secum eos faustis avibus ad-  
 “vexit: sed ita quibusdam in locis typogra-  
 “phorum vitio depravatos, ut falsa interim  
 “pro veris, ascita pro nativis continere; de-  
 “nique non parum quasi degenerare ab ori-  
 “gine viderentur. Quod cum sensisset acri-  
 “vir ingenio, recognoscendum nobis de inte-  
 “gro ad Græci exemplaris veritatem tradidit,  
 “&c.

Hunc de *pulsuum usu* (cum aliis de *pulsibus Galeni* libris) tractatum Latine iterum luce donavit *Colineus* anno 1532, recognitum ab *Hermanna Cruserio Campensi*, cum ipsius *Cruserii* præfatione; in qua *Henricum VIII, Angliæ* regem sic affatur, — *Alumni tui institutum sequor Thomæ Linacri, ut quem ille vir doctissimus patronum elegisset & defensorem exactissimorum suorum operum, eidem mea, non illa quidem elimatissima sed tamen plurimi laboris & operæ certe, offerrem; quo ejus auspiciis in vulgus fœliciter exirent.*

Constat *k Linacrum* obiisse anno salutis Christianæ 1524, ætatis suæ 64, in *D. Pauli* Ædē apud *Londinenses* sepultum.

Post ejus mortem quadriennio, viz. 1528, *Parisis* apud *Simonem Colinaum* impressi sunt, Latine, illo interprete, quatuor *Galenī de Symptomatibus* libri, scil. unus de eorum *differentiis*, tres de *causis*: quibus anonymus quidam sic præfatus est.

“Vix potest explicari, studiose lector, quam  
 “elegans & eruditum de *symptomatis* opuscu-  
 “lum in manibus habes. — Nec tacendum  
 “esset, quantis Latine linguæ deliciis hos  
 “commentarios *Linacrus* dudum donavit, vir



ut utriusq; linguæ doctissimus, ita recondi-  
 tarum artium cum primis eruditus: qui stu-  
 diosos omnes (dum vixerat) ad meliorem il-  
 lam mentem non modo adhortabatur, verum  
 etiam maximis muneribus & fovere & alere  
 solebat, ut non immerito tanquam alter Me-  
 cænas doctis hominibus haberetur. Ille suis  
 lucubrationibus & vigiliis fortassis in non  
 parvum suæ valetudinis dispendium nostræ  
 conditionis miseratus, tantum de re medica  
 meritus est, quantum nostri sæculi nemo  
 alius, quippe qui meliorem partem medicinæ  
 e Græco in Latinum rara fœlicitate verterit.  
*Quatuordecim enim libros de methodo medendi,*  
*de sanitate tuenda sex, de naturali facultate*  
*tres, de temperamentis tres, de inequali intem-*  
*perie unum, de usu pulsuum unum, cum his de*  
*symptomatibus, summa sui ingenii fœtura,*  
 tam Latine vertit, ut non melius aut ele-  
 gantius Græce eos olim *Galenus* scripserit.  
 Multa item alia a se versa reliquit, quæ,  
 quod ante obitum non erant edita, veren-  
 dum est, ne in manus studiosorum nunquam  
 exeant.

Sine hic interjiciam luculenta quædam de  
 interpretandi, qua *Linacrus* valuit, facultate  
 testimonia. En *Erasmii* inter veteres de nos-  
 trate judicium. Tandem apud nos prostare cæpit  
*Galenus a Linacro versus, qui mihi supra mo-*  
*dum placet. Posthac & medicum fieri juvat. Et,*  
*mitto dono libros Galeni, opera Linacri melius*  
*Latine loquentes, quam antea Græce loquebantur.*  
*Et, Est apud Britannos vir undequaq; doctissimus*  
*Tho. Linacrus — multis annis elimatas lucubra-*  
*tiones suas vicissim edit in lucem. Prodiit Gale-*

nus *et* *et* *et* tanta fide, tanta luce, tanto Romani sermonis nitore redditus, ut nihil usquam desideret lector Latinus : imo nihil non melius reperiat, quam apud Græcos habeatur. Successerunt libri Therapeutices, quos scis, quales antehac habuerimus. Et, Apud Britannos studio Thomæ Linacri sic nuper disertus cæpit esse Galenus, ut in sua lingua parum disertus videri possit. Ejusdem opera sic Latine legitur *m* Aristoteles, ut, licet Atticus, vix in suo sermone parem habeat gratiam. Et in Ciceroniano, Linacrum novi virum undiquaq; doctissimum. — Urbanitatem nusquam affectat, ab affectibus abstinet religiosius quam ullus Atticus, brevíloquentiam & elegantiam amat, ad docendum intentus. Aristotelem & Quintilianum studuit exprimere. Et in aliqua suarum ad Linacrum epistolarum ; — At tu si mihi permittis, ut libere tecum agam, sine sine premis tuas omnium eruditissimas lucubrationes, ut periculum sit, ne pro tanto modestoq; crudelis habearis, qui studia hujus sæculi tam lenta torqueas expectatione tuorum laborum, ac tam diu fraudes desideratissimo fructu tuorum voluminum. Ecce Petri Danielis *n* Huetii inter recentiores de Linacro testimonium & censuram. Sed ad Anglos pergamus. Et primum omnium, cum propter hominis ætatem, tum propter insignia in rem literariam beneficia, adeamus Thomam Linacrum, quo nemo majorem orationis nitorem, castitatem & condecantiam ad interpretationem contulit : quarum virtutum integritatem dum diligentius tueri studet, fidelem verborum affectionem, raro quidem, at aliquando tandem, omisit.

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*m* Nihil adhuc Aristotelis a Linacro versum legi. Vide prius not. (e)

*n* Lib. de Clar. Interpret.



Nunc ad illam Anonymi Præfationem, quam hæc digressio, haud quaquam intempestiva, abruperat, redeo.

“ *Linacrus* Grammaticam absolutissimam  
 “ paulo ante mortem chalcographis excuden-  
 “ dam commiserat. In quibus (*scil. lucubra-*  
 “ *tionibus*) ut cæteris omnibus satisfaciebat, ita  
 “ sibi fere nusquam; utpote qui per valetudi-  
 “ nem, quæ multis annis parum erat prospera,  
 “ otium illud literis dicatum vel minutatim  
 “ concidere congebatur. Ex hujus hominis in-  
 “ teritu res medica tantam jacturam passa est,  
 “ ut suo jam patrono vidua prope elanguescat  
 “ & periclitetur. Bene precemini, studiosi  
 “ lectores, animæ hujus de re literaria tam  
 “ bene meriti; qui ad hæc tum *Oxonii* cum  
 “ *Cantabrigia* suis impensis publicas lectiones  
 “ medicinæ studiosis perpetuo futuras easq;  
 “ honorificis salariis sustinendas curavit; quo  
 “ ars una generi humano maxime necessaria,  
 “ jamdiu prope extincta, veterem illum suum  
 “ nitorem resumat & assequatur. *Vale.*

De illa Grammatica paululum aliquid dicendum est: quam *Linacrus* in *Mariæ Cornubiæ* & *Walliæ* Principis *Henrici VIII* filiæ gratiam conscripsit. Ille (ut ejus præfatio declarat) cum *Mariæ a rege patre, pro sanitate tuenda, comes datus fuisset, nec id ministerium obire per valetudinem* liceret; secum cogitavit, quam alia ratione ei esse usui potissimum posset. Itaq; cernens in ea generosum fælicissimi ingenii ad studia literarum impetum, hunc juvandum fovendumq; consuit, & *Latinae linguae rudimenta, quæ Anglis antea ediderat, nunc in summam quam potuit, redegit claritatem.* Eadem postea *Buchananus* cum *Gilberto Kennedo Comiti Castilissæ summæ spei adolescenti prælegeret, placuit illi supra modum in eo viro etiam in rebus minimis citra curiositatem*

vicissitudinem exacta diligentia, & ordinis lux, quanta in tam confusa rerum congerie esse potest, & quaedam sani iudicii lectoribus in argumento vulgato non ingrata futura novitas. Quare visus est sibi opera pretium facturum, si eum libellum e vernaculo Anglorum sermone, quo primum ab authore est editus, in Latinum verteret. Hanc Buchanani versionem nitidissime excudit Robertus Stephanus 1536.

Aliud autem Grammaticale opus composuit nempe *sex de emendata Latini sermonis structura libros*, ex Richardi Pynsoni officina Londini primum mense Decembri 1524, & postea Parisiis ex Roberti Stephani prælo 1527 & 1532, & ab aliis typographis sæpius deinceps editos: in quibus consummatam artis illius peritiam & multifariam optimorum quorumq; authorum lectionem eruditus harum rerum iudex non poterit non admirari.

Habes jam nostri *Linacri* imaginem; ex elaboratis & elegantissimis illius operibus, unitisq; complurimum doctorum per universam *Europam* virorum ipsi plaudentium suffragiis delineatam. Obganniat nunc Batavus iste *Buchanani* prætumidus editor: clamitetq; peculiari petulantia fretus, nullum ex *Anglis* scriptorem cum eruditis aliarum gentium viris (aut, juxta *Burmanianam* Latinitatis elegantiam, cum aliis gentium eruditis) posse comparari.

Quod ad Caium attinet, de ejus scriptis copiosissime egi in tertio meorum *Annalium Typographicorum* tomo, paucos intra dies prodituro; ad quem, si hisce tui amici nugis delectari possis, te remitto.

Vale. Ex *Museolo*, M.DCC.XXV. xiv. Cal. *Novemb.*





Nº 2.

**T**homas Lynacrus, Regis Henrici VIII, medicus; vir & Græce & Latine, atque in re medica longe eruditissimus: Multos ætate sua languentes, & qui jam animam desponderant, vitæ restituit. Multa *Galen*i opera in Latinam linguam, mira & singulari facundia vertit. Egregium opus de emendata structura Latini sermonis, amicorum rogatu, paulo ante mortem edidit. Medicinæ studiosis *Oxonie* Publicas lectiones duas, *Cantabrigie* unam, in perpetuum stabilivit. In hac urbe Collegium Medicorum fieri sua industria curavit, cujus & Præsidentis proximus electus est. Fraudes dolosque mire perosus; fidus amicis; omnibus juxta charus: aliquot annos antequam obierat, Presbyter factus, plenus annis ex hac vita migravit, multum desideratus, Anno Domini 1524, die 21 *Octobris*.

Vivit post Funera virtus.

*Thomæ Lynacro clarissimo Medico,*  
*Johannes Caius* posuit, anno 1557.



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